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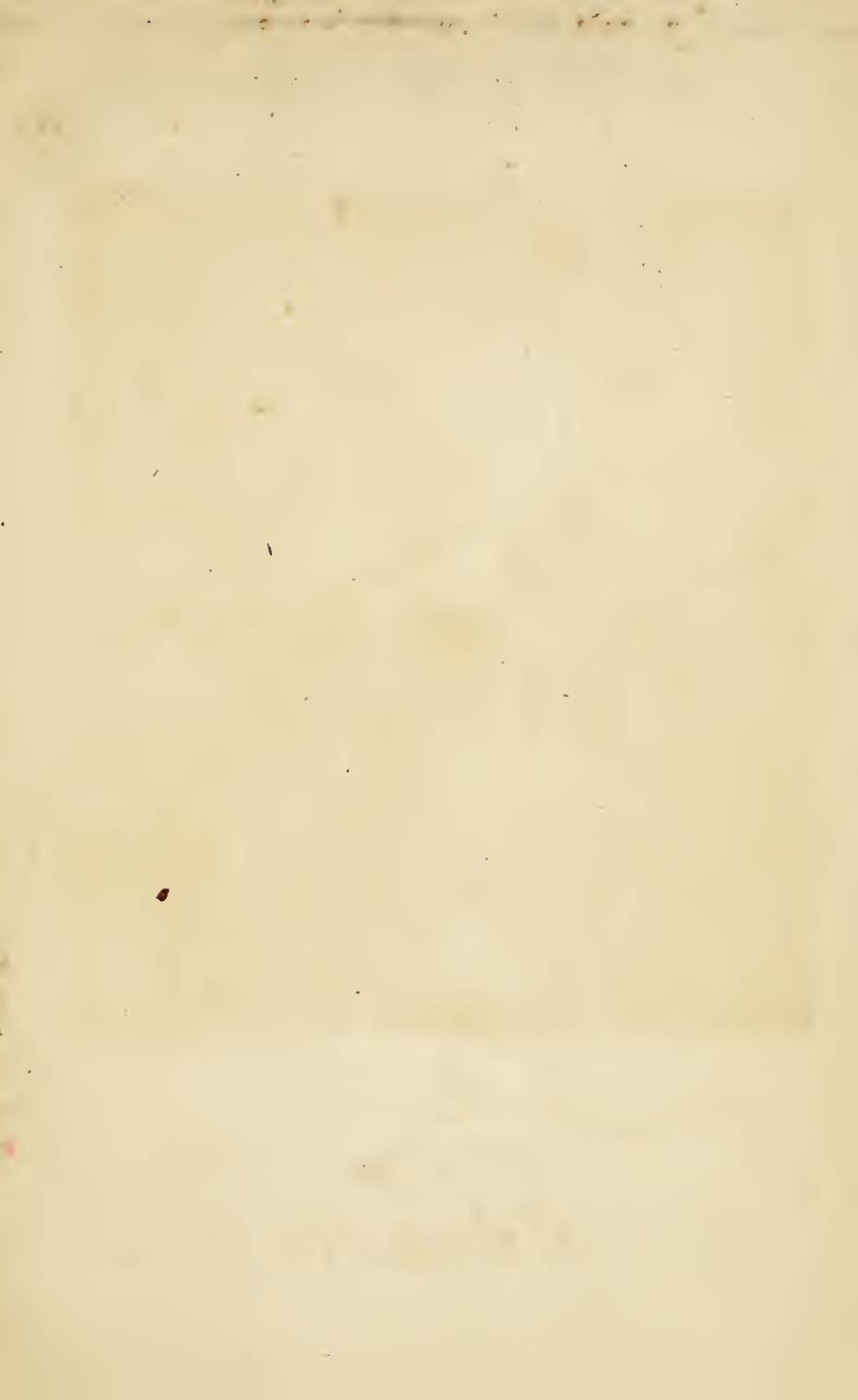
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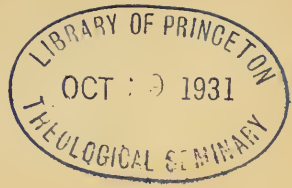
1810







I am Dr Sir,
 Wm the LORD,
 Robert Hawker.



MEMOIRS

OF THE

LIFE AND WRITINGS

OF THE

REV. ROBERT HAWKER, D.D.,

LATE VICAR OF CHARLES, PLYMOUTH.

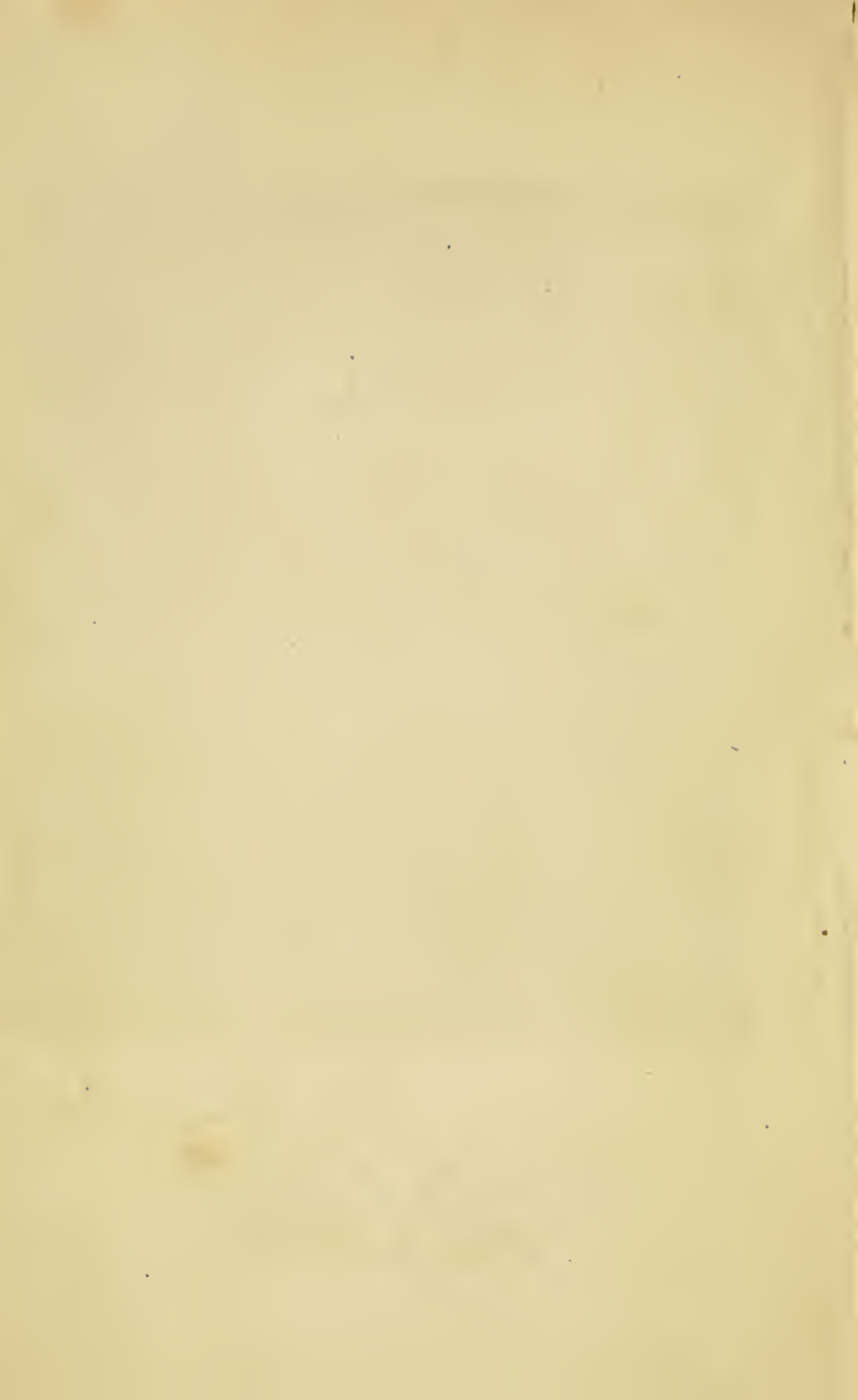
BY THE REV. JOHN WILLIAMS, D.D.,

MINISTER OF STROUD, GLOUCESTERSHIRE.

PRINTED FOR EBENEZER PALMER,

18, PATERNOSTER ROW, LONDON.

1831.



M^{rs} H Thompson

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PATERNOSTER ROW,

June 30, 1831.



MEMOIRS

OF THE

REV. ROBERT HAWKER, D. D.

BIOGRAPHY is a study as useful and profitable, as it is interesting and gratifying, when it emanates from a desire to glorify the Creator, rather than to eulogize the creature. Although the biography of scripture may, from its general brevity, be considered biography in miniature, yet the biographical sketches there given are inimitably beautiful, without any artificial drapery to embellish the portrait—all is simple—all is striking—truth is, in each, its prominent feature, and simplicity its richest adorning. Every sketch, though as brief as a monumental inscription, is, like that of Jabez, (1 Chron. iv. 9.) replete with instruction, consolation, and encouragement to all the tried household of faith.

Next to the biography of scripture, nothing perhaps more fully pictures to the mind, the goodness, the faithfulness, the unceasing regard of our covenant God to his chosen people, in all ages, than the lives of such eminent men, as have been and still are raised up of Him to feed, console, and instruct them in the mysteries of his kingdom. Although the Memoirs of that venerable father in God, the REV. ROBERT HAWKER, may form but a small section in the annals of the church of Christ, yet it will be a very interesting one to many, who have been, through his faithful labours, either brought to “the knowledge of the truth as it is in Jesus,” or blest with clearer views of their election of God the Father, of their redemption through Christ our

Lord, and of their sanctification by the Holy Ghost. And, whilst here I pause to bow the knee, before the Divine Majesty, to make my best acknowledgments, which are but poor at best, of the ten thousand obligations, which I am under, to the Eternal Three in One, for bringing me, a sabbath wanderer, under the ministry of this dear man of God, and for opening mine eyes to see the wonderful things of his law, and for all the subsequent mercies, which have flowed, from this one mercy, to me the unworthiest of his ministers; I cannot but express my most ardent wish, that all, under whose eye this record of divine grace shall fall, who have been awakened, edified, or refreshed instrumentally through him, may share with me in the same overflowings of joy, and unite with me in the same ascription of praise, in the review of such Ebenezers as these, that “for the gift bestowed upon him, thanks may be given by many on his behalf,” 2 Cor. i. 11.

THE REV. ROBERT HAWKER, whose praise is in his works, which must ever endear him to the church of Christ, and whose memorial, deduced from authentic resources, I esteem it a distinguished honour to record, was born on the 13th day of April, in the year of our Lord 1753, in the city of Exeter, the metropolis of the county of Devon, which is also said to be the birth-place of the celebrated Richard Hooker, whose work, on Ecclesiastical Polity, obtained for him, from King James the First, the appellation of the *learned* and *judicious*; and of Sir Thomas Bodley, founder of the Bodleian Library in the University of Oxford. It may not be unprofitable to remark, that, in the very city where Richard Hooker was born, in 1553, the champion, in his day, of free-will ability and conditional election, which doctrines have had their baneful and widening influence over the professing churches of the realm for these two hundred years past, *there* also was born, in 1753, ROBERT HAWKER, whom God raised up to combat those growing errors, and to shew to the churches, how derogatory to his glory, and inconsistent

with his word, are such doctrines as lay the foundation of our election or salvation in human merit, or human caprice, and not in free and sovereign grace—doctrines which frustrate the need of regeneration, or the Spirit's work on the human heart.

If it had not been ascertained from his family, the writer of this memoir must have said of him, what the Rev. John Prince, in his *History of the Worthies of Devon*, has said of Hooker, “whether he was born at Exeter, or Heavy-Tree, near adjoining, is yet a question ;” for I have also heard both places mentioned as the birth-place of *our* author, who has attained unto the first rank among the worthies of his country. Later biographers have not hesitated to decide, that Exeter was the birth-place of Hooker. And it appears, that there was an estate, at Heavy-Tree, belonging to the family of Dr. HAWKER, which, no doubt, led to the conjecture, that there was the place of his nativity ; but he was born in the city, in the corner house of a street, which leads from Mary Steps Church to the Bridge Church, where his father practised as a surgeon ; and on the 14th of May following, at Mary Steps Church, he was presented before the Lord, at the font of baptism, as attested by the church register. Although it may seem of little moment, where the heirs of glory were born, or where they breathed their last ; yet as the sacred historians, in the records of God's Israel, are sometimes directed to confer this honour on places so distinguished, we cannot deem it too insignificant to mark the spot. If an angel from heaven were sent to us on an embassy of mercy, to make known some special favour, with what grateful feelings should we thereafter recognize the spot, where he first descended, or where he left the last impress of his foot, when bounding from the earth, he stretched his celestial pinions to be gone ! And are not the ministers of Christ, the angels of the churches, sent on embassies of love to make known the riches of his grace to his chosen, his redeemed people ?

I wait not to inquire what were his armorial bearings ; but he tells us of a royal family, into which he knew his adoption, whose supporters, helmet, crest, shield, and motto, are all of grace, and “ the gift of grace,” Rom. v. 15 ; according to the charter of the kingdom, formed in the ancient settlements of eternity. His grandfather was a physician and an alderman of the said city of Exeter, a man, in his day, much beloved and respected. His father, whose name was Jacob, died at the early age of thirty-six years, and left him an infant, his only surviving child, at that time not more than fourteen months old. An infant daughter had been previously removed by death. From these very circumstances, he became more endeared to his bereaved and widowed mother, whose hopes and happiness seemed now to concentrate in the future prosperity of her beloved and only son. He had also two aunts, who felt a deep interest in his welfare ; but one of them more particularly blended her cares and assiduities, with those of his mother, in watching over his education, and instilling into his memory select portions of the word of God. In recommending this practice, I have heard him say, how greatly he was indebted, in after life, to this plan pursued with him, for the readiness and exactness with which he could quote the chapters and verses, which from earliest childhood he had committed to memory.

‘ It is in my views,’ saith he, ‘ a solemn consideration, that our little children, from the false refinement of the times, are now taught their A. B. C. in books, which, for the most part, are more suited to keep them from the knowledge of the Lord, than to make that season of infancy, when first impressions are strong impressions, the time of bringing them into acquaintance with the Lord. It was my happiness to have been taught my letters in the first books of learning, which gathered all the lessons from the scriptures. And now I find cause to bless God for a mercy, of which, at that

^a See his Works, Vol. X. page 150.

time, I was unconscious of the value.' 'And I take occasion from this place,' continues he, thus speaking of *infant* education, 'from long experience of the blessedness of this plan of teaching, earnestly and affectionately to recommend to all godly parents and teachers of schools, to have their little charge taught from the scriptures of truth only, "which are able to make them wise unto salvation through the faith which is in Christ Jesus,"'^a 2 Tim. iii. 15.

Under this impression, that the lessons from which our children are taught, should be as much as possible taken from the word of God, he has for this purpose compiled the *Child's First and Second Books*, consisting of lessons from scripture, or illustrative of scripture, from one, two, and three syllables, to larger portions, with practical observations. Several useful and instructive catechisms were also drawn up by him with this view, to bring the children therein taught to an early acquaintance with the word of truth. How amiable does the man of first-rate talents, the scholar of deep erudition, the polemic divine appear, in condescending to prepare the first books of learning for our infant children, to guard them against the delusions of error! Did ever the venerable Dr. Isaac Watts shine with more lustre, than when thus employed?

As soon as he had attained to a sufficient age, our young HAWKER, to qualify him for some learned profession, was sent to the endowed Grammar School at Exeter, where he made a considerable proficiency in the Latin and Greek classics. I know not under what master he studied Hebrew, but his critical knowledge of the three learned languages gave him an advantage in polemical divinity which he knew how to appreciate. Though, when a youth, he was like too many of the same age, frivolous, gay, and thoughtless; yet he was not inattentive to his studies, nor satisfied with superficial attainments. With a mind ardent, unwearied,

^a Vol. X. page 122.

and capable of mastering any science ; with a genius excur-sive, inventive, and aspiring ; with a memory quick, capa-cious, and retentive, he was not disposed to rest satisfied until he had attained unto the summit of his wishes, in all the pursuits of literature.

Although from his infancy, the child ROBERT had mani-fested a strong bias to the clerical profession, by the pleasure which he felt in frequently assuming the habit of a minister, and in rehearsing some part of the church service ; in mounting his imitative pulpit, and delivering his juvenile sermon ; yet so strong was the predilection of his mother for his father's profession, that her highest ambition was to place him under the instruction of some learned practitioner, where he might acquire a competent knowledge of surgery and medicine ; with which art and mystery she herself was not unacquainted ; for to many of the poor in their affliction has she often prescribed with the ability of a physician, and in their emergency performed the office of a skilful midwife. After he had acquired a sufficient knowledge of the classics, an opportunity offered of placing him under a respectable surgeon of the name of White, at Plymouth, who was after-wards an alderman of that borough, and took an active part in procuring for him the nomination to the vicarage of Charles. Many eminent surgeons were there at Exeter, under whom he might have been placed with advantage, yet none but this situation would suffice in the purpose of the divine mind ; for here was to be formed a link in the chain of his eventful life, which led to his future sphere of eminent usefulness. I beg here to call the attention of the reader to the gracious providence of our God, who even before they know him, or the purposes of his love towards them, directs the feet of his saints. To be near her son, to share his assiduities, and to watch over his morals, thither also his mother removed ; but little did she know, at that period, how much the glory of God was engaged, and the eternal welfare of many of her fellow creatures was concerned, in the

measures which she had been thus unconsciously adopting. "This also cometh from the Lord of Hosts, which is wonderful in counsel, and excellent in working," Isa. xxviii. 29.

Whilst at Plymouth, he kept up a correspondence with his beloved aunts. A letter to him, from one of them, is still preserved by the family, of which I have been favoured with the perusal, and have made extracts, which I hope will not be unacceptable, as it demonstrates his habits and pursuits when a youth. From this letter his aunt appears to have been a woman of a superior mind, clear in her judgment, sound in her principles, deep in penetration, and well acquainted with men and things. Had Hippocrates been instructed in a christian school, he could not have enjoined on his pupils more wholesome counsel. After informing him that she had received, with pleasure, his letter, enclosing some poetical compositions, consisting of a fable, and pastoral elegy, which juvenile productions are now lost; she gives him this memento for his future practice, 'Always to consider, that the life of the lowest individual is as dear to himself as that of the greatest personage, and therefore, not to be trifled with by the ignorance or inexperience of a weak or raw practitioner'—'A consideration,' continues she, 'which I fear is not always attended to by the physical tribe. I the rather say this to you, as you seem, in your last, to condemn (which I am much pleased with) the hasty and overforward prescriptions of beginners. I hope you will never do so, until you are versed in the theoretic part; and then, when you come to launch out into practice, walk by that golden rule, of 'doing to others as you would wish to be done unto.' Deal with your patients by conscientious, not lucrative or vain-glorious views. Think that every life and every case that is committed to your care you must give an account of; which will lead a good man, (such as I wish my dear boy to be) not only to be careful what he does, but also to implore the divine assistance to succeed his endeavours, and think himself happy in being *the instrument only* of good to his

fellow creatures.' She then refers him to Ecclesiasticus, in the Apocrypha, chap. xxxviii. 1—14, which speaks of the honour due to physicians, and of their duty to "pray unto the Lord, that he would prosper that which they give for ease, and remedy to prolong life." This letter bears date, June 11, 1770, when he was about the age of seventeen. If any juvenile students, in the school of medicine or surgery, may at any time peruse these pages, may the Lord bless to their future success and happiness the sage advice of this amiable woman. Related as he was to those who were capable of giving such good and excellent counsel, he was himself, no doubt, the child of many prayers. It appears, from her letter, that she was more concerned to see her nephew a *good* man, than a *great* man. But how very far was it from the conceptions of her mind, when counselling the young surgeon in these matters, how great, how useful, how eminent a character her dear boy (as she affectionately calls him) would, in after life, become in the church of Christ, as the vicar of the very parish in which he was then training for a different profession. How marvellously the Lord works in developing the purposes of his providence and grace, and how differently oftentimes from our view of things, in the training and settlement of our children.

Although he was blest with good instruction and wholesome counsel from them, who, no doubt, followed up their admonitions with prayer to God for his blessing upon them, yet amidst all these advantages his heart was not changed. This can only be effected by an Almighty power. When my aged father has been stating some of the instances of frolic and fun, in which he has seen him engaged, with others of his own age and rank, at the door of the Old Tabernacle, Briton-side, Plymouth, and even within the walls, where no shaft of the archer, however expert or successful, had received a commission to reach him, the change subsequently wrought has oftentimes elicited the exclamation—who would have thought, that a youth, so inconsiderate and full

of levity, would have become so faithful and devoted a minister of the gospel! "This is the Lord's doings; it is marvellous in our eyes!" Psalm cxviii. 23.

I have heard it said, that in his juvenile thoughtlessness, he once threw a squib among the congregation, where the very man (the Rev. Henry Tanner, of Exeter,) was preaching, of whose interesting memoirs he afterwards became the gratuitous editor. But whether this took place at Exeter or Plymouth, I know not, nor can I say, at this remote period of time, from whom I received the information. In the preface to these memoirs, he states, that in the simple and unadorned path of doctrine, Mr. Tanner treads on equal ground with Bunyan. This work he undertook for the benefit of this worthy man's widow and daughter, who were left in indigent circumstances. A widow, whose arithmetic of life amounted to no less than *eighty-one* years. 'Surely,' saith he, 'it is impossible, but that every one who venerates age, and knows how to feel for the desolated winter of it, must wish well to this publication. It will, I am persuaded, strike their minds with full conviction, (I confess, it did mine most powerfully) that a life of labour, such as Mr. Tanner's was, and that life protracted to so long a period as *eighty-seven* years, possesseth no small claim on the benevolence of all, and especially of the religious: and when to this consideration it be added, that, since the slender means, afforded him for those long and wearisome services, allowed him no possibility of making the least reserve for relations so near and dear to him as his aged partner and daughter; surely the very inability seems to be the result of Infinite Wisdom in the appointment, that it might be compensated another way.' The result, I might add, of Infinite Wisdom indeed, that the youth, who thus irreverently and thoughtlessly disturbed the Divine worship where he was officiating, should, in process of time, though in a situation so dissimilar, do him this honour to edit his memoirs, to recommend his works, and to administer to the wants of his aged

widow and daughter. May all who need this grace, whether churchmen or dissenters, learn a lesson of liberality from the vicar of Charles !

Before our young surgeon had completed his nineteenth year, he formed an attachment to Miss Anne Rains, the eldest daughter of Lieutenant Rains, afterwards Captain in the Royal Navy, and was married to her, at the parish church of Charles, Plymouth, on the 6th day of January, in the year 1772, when their united ages did not exceed thirty-six years. A truly young couple to embark in so momentous an undertaking. How far early marriages are prudent, must depend upon circumstances ; but, in some cases, it has a tendency to prevent or correct illicit connexions. Theirs was an attachment of early and mutual affection ; and what, in the character of Zion's Pilgrim, he speaks on this subject, may have been the genuine feelings of his heart.* ‘ The Lord hath given me many who are very near and very dear to my affection in the ties of nature. Even in the moment while writing, I feel all the tender influences of the claim, and pause to lift an eye of humble supplication to the God of all grace, that he may give to “ every one of them grace according to the measure of the gift of Christ.” Grace doth not destroy, it only heightens and refines our feelings. Among the number, there was *one* more intimately wrapped about my heart, whose influence, in every thing but religion, I have ever found it to be both my interest and happiness to feel ; for whom there needs no other claim than nature's feelings to call forth every energy of the mind, in the promotion of *her* welfare ; and in grace my earliest and latest prayers for her salvation will cease but with my breath.’

It was, however, his lot to consign her mortal remains to the silent tomb, ten years previously to his own departure. She died on the 3rd day of April, in the year 1817. They shared each other's affections, in the domestic enjoyments of life,

* Vol. III. page 105.

more than five-and-forty years. By her, who was his only wife, he had *eight* children, who all arrived to years of maturity, and the greater number are now living. 1. *John*, the eldest son, who was the resident curate of Stoke Damarel for many years, (of which parish all Devonport forms but a part,) and is now the minister of Eldad Chapel, in the borough of Plymouth, which was built by the affectionate zeal of his friends on his quitting that curacy, and the mayor of Plymouth laid the foundation stone. He married a lady of Oxford, of the name of Sadler, by whom he has a large family. 2. *Mary*, the eldest daughter, who married Thomas Hodson, Esq. an opulent merchant of London; the benevolence of this lady's character will appear in the subsequent pages of this Memoir. 3. *Anna*, who was never married, but resided with her father to his death, to whom she paid the most vigilant and unwearied attention. She was left his sole executrix, but survived him only three years and a few days. She died, to meet him in glory, April 18, 1830. 4. *Jacob*, who serves the curacy of Stratton, Cornwall. He married a lady of the name of Drewitt, of Plymouth, sister to the Rev. Thomas Drewitt, of Cheddar, Somerset, who also married a Miss Sadler, sister to the lady above-mentioned. The eldest son of Mr. Jacob Hawker, before he had attained to eighteen years, published a small volume of poems, entitled "*Tendrils*," the first shootings of the young vine, in its natural and unpruned luxuriance, which might, under divine training, produce a vintage of richest clusters. He has since sent to the press an Oxford prize poem, on the Ruins of Pompeii. Without conducting the reader 'on the foot of wandering' into fairy haunts by wizard streams, I take the liberty to quote, as a specimen of his poetical talents, a few lines descriptive of the death of Jabin :

‘ He died a death which none should die,
 Whate’er their deeds, whate’er their guilt,
 His pangs were dear to woman’s eye,
 By woman’s hand his blood was spilt.

For him no hostile bow was bent,
 For him was drawn no foeman's sword,
 His death-place was the peaceful tent,
 His death, the judgment of the Lord.'

If his more mature muse still love to wander on the flowery banks of poesy, may he know what it is to drink largely of that fountain, whence Zion's minstrels drew their inspiration and their song—a song, which no man can learn but the redeemed of the Lord, Rev. xiv. 3. 5. *Thomas*, who is also in the established church, and serves the curacy of Trusham, near Chudleigh, Devon. He first married a daughter of counsellor Vincent, brother to Nicholas Vincent, Esq. admiral of the red, from whom Dr. Hawker received the interesting anecdote narrated in his *Sailor Pilgrim*,^a so illustrative of the gracious government of God in his providence. Since her decease he is again married, and has a large family. 6. *Charles*, who was a fine youth, brought up as a surgeon, but was removed by death, in the month of May, 1816. He had a wen on his eye, which some surgeon in London advised to be taken off, to which he assented, unknown to his father; but inflammation succeeded the operation, and terminated in death. 7. *Caroline*, who is married to a gentleman of the name of Ball, an architect of science and taste, who, at the time of her father's decease, resided at Totness, to superintend the erection of a new bridge across the river Dart. 8. *Sarah*, who was married to Captain Bowden, commander in the royal Navy. She died in the month of November, 1824, aged 32 years. The aged father felt most keenly the decease of this his youngest and beloved daughter; for whom he preached a funeral sermon^b three days after her death, and previously to her interment, which has since been published. In the advertisement he thus refers to the mournful event:—‘It pleased the Lord to remove from me, by death, my beloved Sarah, the youngest of my children. I found it

^a Vol. III. page 430.

^b Vol. IV. page. 41.

right to be at my post of duty as usual, on the Lord's day ; and when the time for the pulpit service came, after humble supplication to the Lord, that as my day so might my strength be, I addressed the Lord's people to the following purport :—‘ I believe, that my attendance here this morning was not expected by some, and may be a matter of surprize to others. Those to whom it is known, that the Lord has made a breach in my family, by the death of my child, may have supposed that my absence would have been excusable. But it is not so with me. I dared not that my private feeling should take place of my public labours. The Lord's cause supersedes with me every other consideration. True indeed it is, that by this event, the Lord hath made a deep wound in my heart. The incision hath been sharp and painful. And perhaps the more poignant, from my age and increasing infirmities. Like an old tree of the forest, over which the storms of many a winter have beaten, my greenest branch is now broken off, and I myself am withering. But a wisdom, which cannot err, hath so appointed ; and sure I am, that in this, as in every other dispensation of the Lord to his people, a love which cannot fail, nor change, is also at the bottom : and while I bend submissively to the Lord's holy will, I hear the Lord's voice graciously speaking, in tender, but sovereign language, “ Be still and know that I am God !” Ps. xlv. 10. It is my mercy, therefore, that the Lord dries the tear of nature, and grants me the suited grace. Moreover, according to the course of years, I have but a few sabbaths more to enjoy below ; every one becomes the more precious in ministering to holy things, before the Lord shall take me home to the everlasting sabbath, which is above.’

Many an eminent man of God has felt the same desire, and made the same apology, for seeking consolation in the house of God, under bereaving afflictions, and could not yield to the custom, however excusable it may appear, to be absent a single sabbath from the assembly of his people. But to return from this digression, to which the mention of his

youngest daughter naturally led, and from making so beautiful and appropriate quotation I could not resist ; especially when I consider, that many may peruse these Memoirs who have not before noticed this funeral sermon. It evidences the full affection of the bereaved father, and the conscientious devotedness of the aged minister. When he died, including his grandchildren and their parents on both sides, there were of his family no less than forty descendants.

After his marriage, our young surgeon, (for so in continuing the narrative I may as yet style him) to make himself proficient in his studies, and to qualify him for practice, went to London, and attended lectures at St. Thomas's, Guy's, and other hospitals. On his return, he obtained an appointment, as assistant surgeon, in the Royal Marines. To the practice of flogging, for the purpose of enforcing either naval or military discipline, he was very averse ; and the poor delinquent, who was doomed to suffer, was sure to find, in his generous surgeon, a willing and powerful advocate. If, on enquiry, he found a single good trait in his character, he was ready to plead it in his favour, and oft-times with success. This readiness and lenity endeared him to the men. Whether any particular predilection for this corps induced him to accept the appointment, I know not, but the Lord had other things in view. Here our 'Zion's Warrior' was brought to an acquaintance with the terms of the military school, which the better prepared him, in his subsequent life, to write the pleasing interesting work which bears that title—'The Zion's Warrior, or Christian Soldier's Manual, in which the duties and occupations of the military life are spiritualized and improved.' Though he might have looked forward to a promotion in his Britannic Majesty's service, the King of kings was training him for a very different warfare, and a more important post of honour.

From the sermons preached and published on the occasion of his death, through the inaccurate information given to some of the gentlemen who thus honoured this distinguished

servant of Christ, it would appear, that he was abroad in the army as an assistant surgeon ; that after having been abroad for some time, the regiment to which he belonged came home, and was quartered at Devonport ; that in consequence of having received religious impressions, he quitted the army, relinquished his profession, and entered himself at college. But I am assured from his family and from his own testimony, that these statements are incorrect. Except for a short time, as deputy chaplain to the garrison, when vicar of Charles, he never belonged to any other corps than the Royal Marines, and to that corps perhaps not longer than three years. He was never abroad in the army in any capacity ; and it is well known, that when he first entered the ministry, his views of gospel doctrines were very indistinct, and in some points erroneous. I feel persuaded that my correction of these mis-statements will be more acceptable, than otherwise, to the gentlemen who have perhaps been unintentionally misled in their enquiries. Truth is their object, their aim, their theme, their glory.

From what cause he directed his thoughts towards the church, I am left to conjecture. Whether he thought the church a larger field for the display of his talents, for talents he possessed of no common magnitude, and he could not be unconscious of them ; but it appears, that it was not from lucrative motives, for he tells us, that at that period he had no other prospect than of living and dying a curate.^a Or whether, as some have stated, that his feelings were so acute at the sufferings of others, that he could not follow the chirurgical profession with any degree of pleasure or comfort to himself. Whilst he has been only listening to the tale of woe, the starting tear has oftentimes attested the tender feeling of his heart. Or whether the good instruction instilled into his mind by his pious aunt, had left an impression there, that under indistinct views of the truth, there was still a

^a Vol. IX. page 401.

latent desire, if he were but *the instrument only*, of doing good to others. Whatever was the motive, the Lord had a work to perform by him, and therefore his views were directed towards college to prosecute there his preparatory studies.

Although now a married man, and the father of several children, so bent was he on his new pursuit, which with him had always been a favourite one, that he gladly resumes his classical studies, resigns his situation in the Marine Corps, and was matriculated, at Magdalen Hall, in the university of Oxford, May 27, 1778, as it appears by the college books. In his circumstances, the anticipation of three or four years' residence at college was not very pleasing. But the Lord so paved his way to a speedy entrance on his ministerial labours, that in the autumn of the same year, he was offered a title to a curacy in Cornwall, if he could obtain ordination from the bishop of the diocese. This was not very probable; yet having obtained the most respectable testimonials in his favour, and feeling confident in his own abilities, he made application to the bishop, and stated to his lordship, that although he was not of long standing on the university books, yet if his lordship would condescend to examine him as to his literary attainments and qualifications to undertake the sacred office of deacon, if he were found incompetent, he should deem it no hardship to return to his studies. From the strong recommendation received in his favour, and the modest frankness apparent in his conduct, the bishop was induced to meet his request. He was examined and approved, and ordained deacon by the right reverend Dr. Ross, then bishop of Exeter, as it appears by his letter of orders, on the 20th of September, 1778, at the Palace Chapel, to the curacy of Saint Martins, near Loe, in the diocese of Exeter, and county of Cornwall. To this curacy, after having passed through his academical studies at the same hall, his eldest son was also ordained deacon, twenty-four years after. He held this curacy about three

months, for it so occurred, that a curate was wanted at the parish church of Charles, Plymouth, where he had resided so long, and was so much respected, and from which place he had not yet removed his family. In consequence of this vacancy, he was soon after appointed curate, by the Rev. John Bedford, then vicar of Charles. Here again we see, how, under the guidance of an unerring pilot, the swell of the tide carried his destined bark into the very haven where it should be. Had his ordination been deferred but a very short time, another clergyman had succeeded to this curacy, and thrown an impediment in the way of his nomination to the vicarage, which opened so wide a field for his future labours. His name first appears as curate, in the marriage register, on the 30th of December, 1778; but in a note to a sermon, which he preached after his return from Gloucestershire, in 1825, and which was afterwards published, he gives us this memorial :^a—‘The first sermon I preached at Charles’ Church, was Nov. 22, 1778: and the text was, “Now then we are ambassadors for Christ,” 2 Cor. v. 20. ‘I have only,’ saith he, ‘to renew the proclamation of the church’s warfare, which, for nearly half a century ago, in this church, the Lord then enabled me to do; and, under one form or other, he has graciously held me up ever since to preach among you the unsearchable riches of Christ.’ To a stranger it would appear, from this sentence, that he had from his earliest ministry preached among them, in all the freeness and fulness of the gospel, the unsearchable riches of Christ. But he must not be so understood. It is qualified by this expression, *under one form or other*. He refers chiefly to the proclamation which he was then enabled to make, at the first opening of his embassy, which, if not elucidated with the perspicuity of a veteran, was declared with the faithfulness of a good soldier, as far as he had been then taught. From the earliest period of his ministry he might have preached

^a Vol. IV. page 178.

some of the leading doctrines of our faith ; but he knew nothing savingly of these grand truths of the gospel which give offence to the carnal mind ; and had he known and declared them fully, it is very probable he had never been vicar of Charles. I mean, our election of God before time was, without reference to works ; our new birth in time, in consequence of this election, and our inseparable union with Christ by virtue of our new birth ; with all the other branches of doctrine which spring from these roots. I have heard him say, that at eight-and-twenty years of age, he knew no more of these great and mysterious truths, as to any personal application, than the moles and the bats ; yet still there was in him an evident desire to benefit his fellow creatures, blended with some indistinct views of the gospel of Christ.

From the college books, we find him again at Oxford during the Easter-term, 1779, some time after he had been ordained deacon ; and it appears, from his letter of orders, that he was ordained priest, by the right reverend Dr. Ross, at the Palace Chapel, Exeter, on the Lord's day, May 30, 1779, to the curacy of Charles ; and he is therein described as now or late of Magdalen Hall, Oxford. He took his name from the college books, October 27, 1780. Of this Hall was also the celebrated William Tyndale, who was a great promoter of the Reformation, and the first translator of the new testament into English. He suffered martyrdom in the year 1536. How opportunely does the Lord raise up great and useful men to carry on his own purposes of grace in the church of Christ.

The first publication of the curate of Charles, and indeed the only publication whilst he continued curate, was a Sermon, preached at Roborough Down, near Plymouth, before the North Battalion of Gloucestershire Militia, there encamped, on Sunday, Aug. 5, 1781, which he entitled, ' A Devout Soldier,' which title comprises the whole of his text, taken from Acts x. 7. This sermon was no doubt a specimen of his preaching at that period—the language classically

chaste, elegant, and impressive ; but it is defective in scriptural doctrine, and barren of gospel elucidations. The name of his all-glorious CHRIST, as he was wont, in his later days, most emphatically to call Him, “ whose name is above every name,” is not once mentioned. The Great Sovereign of the universe, the Supreme Disposer of all events, the Divine Being, and God Almighty, which are the common epithets or periphrases used in refined divinity, for the God and Father of our Lord Jesus Christ, are the terms adopted in this sermon, save at the close, where he exhorts the Devout Soldier ‘ to contemplate the glories of that future region of the blessed, and conceive, if possible, the happiness that will expand his breast, when invited to make one of that celestial multitude, in those emphatic words of divine approbation, “ Well done, thou good and faithful servant, enter thou into the joy of *thy Lord*.” ’

To meet some disingenuous remarks made by the Rev. R. Polwhele, in reference to this sermon, whilst animadverting on the Doctor’s more enlarged views of gospel truth, which Mr. Polwhele seemed to think incompatible with either uniformity or consistency, the Doctor observes,^a ‘ In the midst of all your reproaches, I have to thank you, Sir, for reminding me of what my forgetful heart is but too apt to lose sight of ; I mean, my unspeakable obligations to God for his gracious instructions, during a period of nearly twenty years, since I published my little work ‘ *The Devout Soldier*.’ When I look back and consider, how divine grace has brought me on my way, I take shame in the reflection, how little my improvements have been under so many and long opportunities. It appears, by what you (Mr. P.) say, that it is a subject of joy to your heart that you have felt no change ; for you tell me, that ‘ your religious sentiments have been uniform and consistent.’ My rejoicing, on the contrary, is, that in my instance the promise is fulfilled, “ The Lord hath brought

^a Vol. IX. page 400.

the blind by a way that they knew not," Isa. xlii. 16. I have no cause to blush in acknowledging, that at the time I published that sermon, my ideas of the great and essential doctrines of the gospel were faint and indistinct to what they are now. It is my mercy, however, to see, that in that very sermon, if there are no great marks of divine teachings, there are no blind and presumptuous reasonings against them.'

The influences of devotion, as his term is, seem to be the chief theme of his discourse ; but he was evidently, at that period, whatever his attainments in knowledge might have been, a stranger to that renewing grace whereby a man is made a new creature in Christ Jesus. As this sermon may not have been before observed by many who may read this memoir, I hope it will be excusable if I give a short extract as a specimen of the elegance of his style and the manner of his preaching, at the earliest part of his ministry.

' Strains^a of piety,' saith he, ' flowing from the warrior's lips are doubly animating ; the bended knee or uplifted eye of the soldier is a sight, which it is impossible to behold unmoved or without admiration. Indeed, the spirit of devotion ever imparts a dignity to the mind that claims respect from all orders. To witness the prayers of saints, and to listen to the addresses of the devoted religious, in sacred haunts of consecrated worship, where the voice of adoration is only heard, is an awakener of tender emotions, exciting a pleasing sensibility in our powers wholly irresistible ; but when, from the din of war or silent camp, the soldier's incense ascends in pious fervours to heaven ; when, in the field of battle, we see the hero animated with the strength of a devout heart, and looking up with reverence and submission to the Great Disposer of events, and no less, in the peaceful retreat of the tent, pouring forth, before the God of Hosts, the same effusions of his breast in gratitude and praise, this

^a Vol. IX. page 691.

surely transcends the utmost picture our ideas can form, calls up the passions with more abundant force, and carries our conceptions to the highest pitch of admiration and applause. Religion herself, in fact, seems to feel the superior energy of such oblations.'

The personification of religion and devotion in pulpit discourses, whose purpose should be to lead the mind to a real and not to an imaginary agency, in the great work of sanctification, carried on in the heart by the Holy Ghost, is, in my view, however common the practice, reprehensible. Every principle in true religion, every spring of sacred devotion in the soul, originates in his presence there. Even the term, grace, when personified, has a tendency to draw the thoughts from the only Communicator of divine influence, the third Person of the glorious Trinity. There is no religion, no devotion, no influential grace, but what he bestows, inspires, or quickens. But this our camp preacher, however fertile his imagination, or impressive his eloquence, however extensive his reading, or great his literary acquisitions, had yet to learn. The term, influence, appeared familiar, but as yet he knew not what it is to have fellowship with Him, who is the well-spring of all vital influence holy and divine.

Whether in the martial camp, or in the peaceful saloon, his mind was always awake to the powers of music. And his natural taste and love for this science oftentimes induced him, at this period of his life, to join the parties of the gay and thoughtless, where he was literally the fiddle of the company; for as an amateur of the violin, his proficiency is not yet forgotten. The vivacity of his wit, the cheerfulness of his disposition, and the courtesy of his manners, caused him to be much in request. But even an ardent attachment to music is frequently the source of much dissipation. Though it be only what is called sacred, yet if the heart be not in accord, it is *vox et præterea nihil*. Music is only the handmaid of devotion, but if ever substituted for it, it becomes

meretricious, and no longer harmless. His love for the harmonic science induced him to use his exertions to have a new set of bells for the parish church of Charles, which were put up in the year 1782. But however melodious the music of their merry peal, never was sweeter music heard within those walls, than the melodious notes of the gospel, which, in some subsequent years, fell from his lips, breathed in strains of richest eloquence purely natural (that is, inartificial and unstudied) and seldom rivalled. There was music in his very cadences; but, in the transcendent elevation of his subject, sometimes rapture.

But to return to our narrative. In the year 1784, the Rev. John Bedford, who had been vicar of Charles five-and-twenty years, was removed by death; and this year became an eventful one to him whose memorial I write. 'It is,' saith he, in one of his tracts, 'among the highest duties of life to watch the ebbings and flowings of God's goodness, in the tide of our own history.' He had been six years and a half curate of Charles, with no very large income and a growing family. As a man of unsullied integrity and superior talents, he had a claim on the honourable considerations of the corporation of Plymouth, in whose patronage was the presentation of the living. Another candidate was found in the lecturer of St. Andrew's in the same borough. His friends were canvassed, among whom was his former master, who, at this critical period, was not only a member of the corporation, but mayor of the borough, and took an active part in his behalf. Though there was another candidate, so great was the majority in his favour, that on the day of election there was but one dissentient voice. His presentation to the vicarage of Charles, by the mayor and commonalty of the borough of Plymouth, received the bishop's seal, on the 20th of May, 1784. It is lamentable, that this corporation should of late years have so far overlooked the duty, which they owed to the morals of this borough, as to set at sale the patronage of this living, and

with the money thus obtained to erect a theatre. ‘One theatre,’ says archbishop Tillotson, to whose popular divinity every member of the corporation would perhaps pay some deference, ‘ruins more souls, than fifty churches can save.’ It is true, that a tremendous responsibility hangs over the heads of patrons of livings; but what shall we say of professedly christian bodies corporate becoming the proprietors and patrons of theatres? The world wants amusements, but what will be the result of these amusements on a dying-bed, never enters their thoughts.

In the year ensuing to his nomination, our new vicar was called upon to preach a sermon before the bishop of the diocese, at his triennial visitation, which took place in the parish church of St. Andrew, Plymouth, on the 6th of August, 1785. This sermon (from 2 Cor. vi. 4, “In all things approving yourselves as ministers of God,”) was also published, in which there is evidently a more enlarged view of gospel truths, a deeper insight into spiritual things, and a higher standard of divinity, that we cannot but admire the progress he was making in divine knowledge. I know not, whether this sermon received any subsequent revision, as I am not in possession of the first edition; but the whole of it evidences a growing acquaintance with the word of God, and a stronger conviction of its importance. In the *Devout Soldier*, the quotations from scripture are very short and few; but in this visitation sermon, the select portions are not only numerous, but well applied, and the attention is drawn to some important doctrines. ‘When our congregation,’ saith he, ‘is composed, for the most part, of men of plain understanding, who have to learn what are the first principles of the doctrines of Christ, the plainest language should be adopted to the plainest truths of scripture; I mean those concerning our fallen state, and our recovery by the Lord Jesus, through the teaching of the Holy Ghost. When we address ourselves to others of more refined minds, who are advanced in the path of grace, we may then, with

greater propriety, dwell on the more advanced doctrines, which trace that recovery up to its glorious source in the covenant of redemption, between the Persons of the Godhead, before the foundation of the world.”^a

Whether this section, or any part of it, was added or not in any subsequent revision of his works, the sermon evidently demonstrates a more advanced acquaintance with the doctrines of grace ; and as his mind opened to the contemplation of these subjects, he felt more concerned for the spiritual interests of his parishioners. About this time, sunday-schools became more generally patronized and promoted. He published a sermon, in recommendation of these institutions, in the month of February, 1789, in which we may trace a growing love for immortal souls.

I know not, nor have I, from enquiry, been able to ascertain, at what period he became freed from the delusive doctrine of man’s own free-will ability of coming to God, or of obtaining an interest in the election of grace ; but it appears, from the letters^b of that veteran champion of divine truth, the Rev. William Romaine, that he was at Plymouth in the month of August, 1789 ; and it is well remembered, that our generous vicar, who had at some time previously invited the Rev. John Wesley to his table, with the same liberality admitted the Rev. William Romaine to his pulpit. I have heard from some quarter, at a distance too remote to recollect my authority, that Mr. Romaine preached in the morning in his usual manner, on the depth of human depravity and the sovereignty of divine grace, and that our worthy vicar, in the afternoon, made some attempts to controvert or qualify the bold assertions or unguarded expressions which the morning preacher had advanced. How different were his feelings, when some years after (1803) he first entered the pulpit of

^a Vol. II. page 179.

^b See Romaine’s Works, Vol. VII. page 265, printed for Chapman, Fleet Street, 1796.

St. Anne's, Blackfriars, London. 'I found my mind,' saith he, 'impressed with a more than ordinary solemnity, when I recollected the venerable character of that faithful servant of God, who had so often occupied it; when I called to mind the labours of so great a man in this place; and when I considered this very pulpit, in which I now stand, is the highly honoured spot, on which dear Mr. Romaine stood, who is now with Jesus; a certain undescribable emotion passed over me, and induced sensations I had never before experienced.'^a And well he might, if he associated with these ideas, the recollection of his former imperfect apprehension of the truth.

In his *Zion's Pilgrim*, he makes mention of a traveller, with whom he had an interview, at a time when he was seeking to know more of the way of truth, which traveller is represented as entering into conversation with him on the depravity of man, and as introducing him to a prayer-meeting, and as reading a sermon to him, on "The sure mercies of David," Isa. lv. 3. 'One branch of this subject,' saith he, 'particularly arrested my attention, to which, on account of my imperfect conceptions of it, I ventured to communicate to my friend my objection.' Some have supposed, that this traveller is not an allegorical, but a real character, and that it is none other than the Rev. Mr. Romaine; others have considered the Rev. Mr. Goode, who succeeded Mr. Romaine in the rectory of St. Anne's, Blackfriars, to be the intended traveller, who also visited Plymouth some time after, and preached for him, and with whom our *Zion's Pilgrim* formed an intimate friendship. I regret, that in conversation with our venerable friend, I never thought of making the inquiry—not that I mean to imply, that he received his knowledge merely of man, but an Apollos was indebted to Aquilla and Priscilla, "for expounding unto him the word of God more perfectly," Acts xviii. 26. Neither of the ministers above-

^a Vol. VII. page 666.

mentioned were ashamed to avow, that man's salvation was wholly of God's sovereignty, in the election of grace, even before the foundation of the world; and that they were chosen to be holy and blameless before him in love: and not because the Lord foresaw that from their own free-will ability they would render themselves worthy of his approbation and choice; for then salvation would be no more of grace, but of works, which is contrary to the apostle's doctrine, Rom. xi. 6.

There was a time, when the vicar of Charles did not cordially receive the doctrine, that maintains the freeness and sovereignty of God's electing love. In his little work, entitled, 'Visits to and from Jesus,' after discussing this subject, he reverts to his former error:—'But here I pause,' saith he, 'indeed I can go no further, until I have first fallen down to the dust of the earth, before the Sovereign Majesty of my God, under the deepest sense of self-abasement and abhorrence! How long and how daringly violent did I myself oppose this glorious truth, which now, through thy grace subduing my rebellion, and teaching my soul its blessedness, is become my greatest joy and delight. Lord! thou knowest well, with what bitterness of a fallen nature, I contended against the sovereignty of thy grace, in thy free-will election; while in the very moment audaciously insisting upon my own power in a free-will ability of serving thee! Oh, what mercy hath been shewn me on the recovery of my soul from a delusion so awful!'^a

It must have been about this time, that he began to withdraw from worldly society. From his natural vivacity, and enlivening conversation, his company was, as I before observed, much sought. Even to old age, he retained the same spirit of wit and humour, and was a most entertaining as well as instructive companion. If any thing were spoken contrary to sound speech or sound divinity, it never or

^a Vol. VII. page 262.

seldom escaped his animadversion; but with the reproof, which corrected the error, there was commonly blended the smile of affection. In addition to the love of music, which led him into company, he was naturally sociable, and was ever welcome to a large circle of friends; but when his mind became more deeply sensible of the value of time, and of the inconsistency of a professed minister of Christ spending his evenings at the chess-board, or card-table, he would rather relinquish their friendship than join in their amusements. This brought upon him their displeasure. A Portuguese lady, at whose house he was wont often to resort to spend his evenings in this manner, and from whom he was led to expect some considerable legacy, when she found that he would no longer indulge in these pursuits, sent for him, and by way of shewing him that he had no longer any interest in her bequests, asked him when it would be agreeable to him to witness her will? 'Now, or when you please,' said her courteous visitor; for he well knew what she hereby intended; for whoever becomes a witness to a will, doth thereby, as the reader may well know, exclude himself from any and every interest he might otherwise have therein. This cross, among many others, he was willing to bear for the Lord and his truth's sake.

His evenings were now more frequently spent in the chamber of the sick, the aged, or paralytic, among the humblest of his flock, "both hearing them and asking them questions." But this also was turned to his reproach,^a 'that a man of his education and ability should associate with such low and ignorant persons as commonly attended prayer-meetings;' without taking into their calculations how much these meetings for social prayer were blessed of God to his people. Here he could speak more familiarly on the things of the kingdom; here the poor and the diffident could always find access to his person; here they could freely unbosom

^a Vol. III. page 106.

their sorrows and fears ; here he became more intimately acquainted with the state of their minds. Weekly meetings for social prayer were held at Mary Le Fortune's, the poor woman whose obituary you will find in the last volume of his works, extracted from a religious periodical publication, to which he sent it. Here to relax from laborious duties, and to unbend his mind from severer studies, he would oft-times retreat, from the noise and bustle of the great world without, to unite in prayer and praise, and to expound the scripture to a few of the faithful followers of his Lord and Master. Also at the lowly abode of Jonas Eathorn, the paralytic mentioned in his *Zion's Pilgrim*. Jonas Eathorn was of the humble business of a hair-dresser, and when the Lord was pleased to convince him of the exceeding sinfulness of sin, and of the absolute necessity of a change of heart, he felt the obligation of relinquishing his usual practice of following his business on the Lord's day. This determination caused him to lose many of his customers ; but he persevered in his good purpose, until it pleased the Lord to confine him by sickness to his chamber. From a paralytic seizure, he was confined to his bed *six-and-twenty* years. Although his resolution to keep the sabbath sacred exposed him to many difficulties, and he was so many years the Lord's prisoner, yet he was never known to want. Oft have I heard him speak of his rich Almighty Banker, and his promissory notes. ' Here, Sir,' said he, clapping his hand on his bible, ' here is my check-book, and when I want, I draw upon him, by prayer and precious faith, and thus he "supplies all my need according to his riches in glory by Jesus Christ," Phil. iv. 19.

In the chamber of this afflicted yet faithful disciple of the Lord Jesus, have I oft-times met our venerable friend, and witnessed the affectionate condescension of the scholar and divine in this humble circle. The social meeting began their devotions about seven o'clock in the evening, by singing a hymn and with prayer. The hymn-book was given to some aged pilgrim or faithful servant of the Lord to select his own

spiritual song, which was generally adapted to his own feelings for the time; then followed the introductory prayer, which was commonly offered up with so much ardency of affection, with such an evident singleness of aim, and in so rich an adaptation of scriptural language, that I have felt it a holy luxury to be there. Our reverend pastor then expounded the word of God, or after a few spiritual observations, questioned those present on the ground of their faith, on the hope of their calling, on the evidences of their renewed life, and such were the answers given, and such the consolations administered in solving knotty difficulties, and in throwing light on doubtful cases, under the warrant of scripture and the sealing of the Spirit, that it has appeared to me a little university of experimental divinity. And, although the experience of several descriptions of character narrated in his *Zion's Pilgrim*, may appear to a stranger to be the paintings of his own imagination, to give a varied colouring to his little volume, yet have I heard in that circle, the same mournful complaints of an evil heart of unbelief, or of the hidings of God's countenance, or of the various exercises of doubt and fear, with which their faith had been tried, or confidence shaken, as are therein described. Himself when there always concluded with prayer, which was poured forth in such a flow of vivid language, so rich in christian experience, so strong in special pleadings, and accompanied with such an unction of the Spirit, that the spiritual mind, under kindred influence, could feel itself melt with his fervour, and mingle in the tide of his devotion.

The Lord was pleased to call me early in life to the knowledge of the truth, and I hope to the enjoyment of it, under his ministry: and, in these humble circles did I first learn, under the Almighty Armourer of his church militant, to gird on the harness for spiritual conflicts; here did I first join in communion with the people of God; here did I first learn to distinguish between a covenant of works and a

covenant of grace ; here oft did new truths, at least new to me, flash upon my mind “ to give me the light of the knowledge of the glory of God in the face of Jesus Christ,” 2 Cor. iv. 6. But, although in grace I have grown, and in the knowledge of our Lord and Saviour Jesus Christ, yet I dare not consider myself more the object of divine favour now than I was then, or than I was when chosen in Christ before the world began. I still carry about with me a body of sin and death, a vile body, a corrupt body, and expect it not to be otherwise till it be renewed from the grave.

But to proceed.—In the parish of Charles there is an ancient meeting-house, which is generally considered a Presbyterian place of worship, where Arian, if not Socinian, doctrines were, and I believe still are, preached. Whether built for some puritan or ejected minister, I know not, but it is commonly believed, that it was built and endowed by men, whose views of divine things were very different from their sentiments into whose hands it has since fallen. This shews the necessity of having in the deeds, or in some formulary, articles of appeal against any preacher, who may occupy a place of worship, and there disseminate doctrines dissimilar to the great truths, for the preaching of which it was first intended. The provision made by the Church of England in this particular, evinces the wisdom of the founders, though their precaution be too often superseded.

At this meeting-house, there was, about the year 1790, a preacher of some ability, very industrious in promulgating his Socinian sentiments. The vicar of Charles, therefore, thought it his duty ‘ to prevent the minds of his congregation in particular, or parishioners in general, from being led away from what he, on sound argument, conceived to be the pure faith of the gospel, by the revival of an opinion long since exploded or discountenanced in that town ; but, which seemed to be mingling with the fashionable doctrines of the times. These discourses he would have confined to his own pulpit, but when he found the sincerity of the established

clergy called in question, and it was confidently said, that but few of them believed the doctrines he professed, he concluded, that he ought not to confine his sentiments within the narrow limits of his own parish, but declare himself in a more public way, to be one of those *supposed* few, whose professions and convictions are happily blended.^a

With this apology expressed in the preface, his volume of Sermons on the Divinity of Christ were sent to the press, at the close of the year 1790. A volume, which requires no eulogy from me to recommend it; its praise is in the churches. This volume procured for him the diploma of doctor in divinity, from the University of Edinburgh. The diploma bears date, July 5, 1792, and is signed by one-and-twenty leading members of that learned body; among whom was, Doctor William Robertson, late principal of that University, and historiographer to his Majesty George III. for Scotland, the historian of Charles V. of Germany, and author of other learned works; also, the Rev. Hugh Blair, professor of rhetoric and belles lettres in the said University, celebrated for his lectures in rhetoric, and sermons on various subjects. The elegance of our author's diction, the courtesy of his appeals, the cogency of his arguments, and the lucid arrangement of the whole, gained the work many admirers; and not a few acknowledged their conviction of the truth. In the hope that the same result may follow, under divine blessing, to some honest enquirer, still wavering upon decision, I cannot resist quoting a few striking remarks in the margin of the new edition of the work, which, after six-and-thirty years, has had its last revision from the pen of the author. 'Let the man,'^b saith he, 'who hath not yet received sufficient evidences to satisfy his understanding of the divinity of Christ, ask himself this single question, whether it be possible to suppose, that a Being can be distinguished by such incommunicable properties, to be

^a Vol. I. page 6.

^b Vol. I. page 122.

present at all times, and in all places, upholding all things by the word of his power; his *eye* unremittingly directed to take in, with one comprehensive glance, every object, both in heaven and in earth; his *ear* open to the numberless cries of all creatures; his *arm* stretched forth to support, restrain, protect, punish, and reward the various subjects of his providence; and all this to millions and millions of creatures in one and the same moment; and yet all the while be a created being, or the delegated creature of another? Oh! the absurdity of modern infidelity! What contradictions will it not reconcile rather than bow down to the truth.' The assertion of the apostle, "I can do all things through Christ which strengtheneth me," Phil. iv. 13, carries with it, in my mind, a sufficient argument for the divinity of Christ.

This volume of sermons brought from Mr. Porter, who then officiated at the same meeting-house, a volume of two hundred pages in *Defence of Unitarianism*, professedly to animadvert on the Doctor's views of the deity of the Lord Jesus. In this defence, in coasting along in pursuit of arguments to silence his opponent, Mr. Porter, in behalf of himself, and those embarked in the same cause, thus writes, 'That though we allow the different writers of the new testament to have written the books attributed to them, we are not of an opinion that they were under a plenary inspiration at the time they wrote them.'

In a letter to Mr. Porter, published soon after, in reply to this intended defence of what he is pleased to call Unitarianism, the Doctor disclaims his intention of going over the beaten ground of controversy in confirmation of the Godhead of our blessed Lord, but undertakes to rebut the sentiment set forth in the above quotation. 'Was it not,' saith he, 'enough to deny the divinity of the great Saviour of the world, but you must also deny the *full* inspiration of God's most holy word?' But, as the Doctor argues, 'if we are not to believe the full inspiration of scripture, a partial inspiration is no better than none at all, for mankind would be as

much embarrassed to know what was inspired or what was not, as they would be to collect a religion for themselves.' The injunction of the Lord, not to add thereto or to take therefrom, is in proof of a plenary inspiration of his word. "All scripture is given by inspiration of God," 1 Cor. xiv. 37. And if this may be said to refer only to the old testament, the apostle says, 1 Cor. ii. 13, "We speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." So also, 1 Thess. ii. 13, "When ye received," saith he, "the word of God, which ye heard of us, ye received it not as the word of man; but as it is in truth the word of God, which effectually worketh also in you that believe." After going through a large body of evidence, with which the controversy is supported, he takes leave of his opponent, assuring him, that he had not the vanity to suppose, that any thing which he had said would operate to the emancipating of his mind from the erroneous doctrines he professed. 'I know,' saith he, 'that this is not in the power of man—it belongs to a higher power—to Him, with all possible humility, is the whole referred.'^a

A pretended answer was afterwards published by Mr. Porter, in another letter, in which he maintains the same error. 'Neither Esdras,' saith he, 'nor Luke were prophets, but grave and prudent men, who neither wished to deceive nor would suffer themselves to be deceived. Did Luke say, the word of the Lord came to Luke; and the Lord said to him, write, as the prophets were accustomed to say?'—'The prophets were influenced in a very different manner from what Luke was, whose good intentions, however, may be ascribed to the holy spirit.' I quote his own words from the sixth page, and retain the small initial letters to the name of the Third Person of the all-glorious Trinity. Though he would detract attention, by substituting small for capital letters, yet is he entangled in his argument, and unwarily admits the

^a Vol. IX. page 269.

personality of the Holy Ghost; for how could it be ascribed to him, if he were not an agent or person? Luke is declared, by St. Paul, to be a fellow-labourer with him; Philem. xxiv. and of his fellow-labourers, he assures the Corinthians from Philippi, where Luke was with him, Acts xx. 6. “*We* speak not the words which man’s wisdom teacheth, but which the Holy Ghost teacheth,” 1 Cor. ii. 13. But from whom doth Luke say he had a perfect understanding in all things? *ανωθεν*, “from above.” It is improperly translated, “from the very first,” Luke i. 3. To this letter, however, the Doctor made no reply; for it would have tended to multiply and encourage the sale of his opponent’s heresies.

An observation made by one of the reviewers of this controversy is worth recording.^a ‘It has been remarked by pious naturalists, as a peculiar instance of the goodness of providence, that, in places where poisonous herbs are produced, antidotes are generally to be found near at hand. This is the case in the subject before us. Plymouth, which has lately brought forth the noxious weeds of error, happily furnishes the sovereign antidote of divine truth to counteract its baneful influence. While a Porter disseminates the pernicious dogmas of socinianism and infidelity, a HAWKER opposes to him, and with success, the wholesome doctrines of grace and truth, which came by Jesus Christ.’

From the kind reception, which was given by the public to his volume of Sermons, on the Godhead of Christ, and from a desire of being further useful in the same glorious cause, he was induced, early in the year 1794, to send to the press another volume of Sermons, on the Divinity and Operations of the Holy Ghost. Here is indeed a volume of evidences on these grand truths; but his arguments, grounded on Mark iii. 28, 29. wherein our blessed Lord is speaking of blasphemy against the Holy Ghost, are much to the purpose, strong, conclusive, unanswerable. They may

^a Evan. Mag. for 1793, page 129.

be thus briefly compressed :—If the Holy Ghost be not a person, how can we sin against him? And if he be not God, how can that sin be blasphemy? And if he be not a distinct person from the Father, how can that sin be unpardonable? “For all sins shall be forgiven unto the sons of men, and blasphemies wherewith they shall blaspheme. But he, that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation.” In a note on the introductory discourse, are some remarks on the improper application of the word *enthusiast*, which he quotes, as if a transcript of his own feelings on the subject. ‘The man, whose fire is kindled from the rhetoric of Tully, who travels over high mountains to kiss the dear ground that Marcus Tullius Cicero walked upon, whose soul would be so animated as to be ready to burst, if he could see the rostrum from whence Cicero poured forth his thunder of eloquence; this man shall be esteemed a being of superior order, and as one who possesses a larger soul than the common horde of men; but he, who in the contemplation of that love of God that passeth knowledge, feels an animation of the purest nature, to whose awakened mind the recollection of his Redeemer’s sufferings shall call tears from his eyes, and heave the sigh of sorrow in his heart, this man is to be branded with the name of *enthusiast*, and classed among the most senseless of men—Alas! what a proof of human depravity. If the having a more awakened attachment than others towards the Divine Being, who, strictly speaking, is the only object in the universe deserving the affections of his creatures; and if the being animated with this divine love, manifesting itself in all the instances of duty, (which is the only infallible evidence of its reality); if these things constitute an enthusiast, would to God that I were the greatest enthusiast alive!’^a This holy breathing of his soul appears, in this good man’s life, to have been in reality answered; for

^a Vol. I. page 212. 7

where is there one in all the wider circle of the church of Christ, or in all the minor circles of our friendship, that was more animated with this divine love, manifesting itself in all the instances of duty? Even his enemies declare, that they have nothing in his moral character wherewith to accuse him. He stood nobly forth in defence of the great truths of the gospel, and therefore they contended with him.

In the same year, in which his *Sermons on the Divinity and Operations of the Holy Ghost* were published, he also sent from the press, *An Appeal to the People of England on the Subject of the French Revolution*.—Of which he says: ‘When I wrote it, I sent it forth into the world anonymously, that neither the insignificance of the author on the one hand, nor his particular situation as a minister of the establishment on the other, might impede its utility.’^a In admonishing his countrymen against a desire of change, he states: ‘That if they really understood what were the most prominent features of a republic, tending to promote a people’s happiness, they would have known, that in the present limited monarchy of this kingdom, they really have what they seem to covet. The British constitution is formed on that happy model, that if,’ continues he, ‘I may be allowed the expression, it is a monarchy and a republic consolidated; for it unites with the vigour of the one, the freedom of the other, and, without any infraction upon the principles of either, supports both.’^b He compares it to ‘a fine old painting, the production of the first master of the art, which may have suffered from the ravages of time, and its beauties may be somewhat defaced; yet no man surely,’ saith he, ‘would entrust so invaluable a piece to every pretender of the brush, or suffer the injuries it hath sustained to be mended by the course daubers of the day. Nay, the very dust which hath fallen upon it, the real connoisseur would not permit to be wiped off, but with the most gentle and delicate hand. And

^a Vol. I. page 367.

^b Vol. IX. page 581.

yet there are some of my countrymen, who, though allowing the English form of government to be like this painting, the finest production of human art, uniting all the collected wisdom of our ancestors in the contrivance, are, nevertheless, so infatuated, as to be ready to deliver it up to the correction of a rabble, and seem to be perfectly unapprehensive of the consequences.^a

In compiling the memoirs of any author, who may have published any thing on the subject of politics, I should deem myself deficient as a biographer, if I did not give the outlines of his political views; the quotations made are an epitome of his sentiments. The author of this Appeal has been charged with inconsistency, for using in the pulpit this apothegm, *the bible is my politics*, whilst he published anonymously a pamphlet on the French revolution. But what are the politics of the bible, save that which is embodied in the text which he chose, on another occasion, when he preached before the Lodge of Unity, December 27, 1792, on the invaluable blessings of our religious and civil government? “My son, fear thou the Lord, and the king, and meddle not with them that are given to change,” Prov. xxiv. 21. And what tendency has his Appeal to the People of England but to enforce the same doctrine? I see not the shadow of an inconsistency in all this. At the first view, it appears surprizing, that a man of such distinguished talents and useful labours, did not receive some mark of public acknowledgment for his zeal and industry, besides a mere diploma. Many for works of little importance in their nature, less talented in their execution, and the least efficient in their influence on the morals of the people, have been honoured with dignified preferments. But the Vicar of Charles knew not how to stoop to mean compliances; he sought not his own glory, and was now ranked among those, who were particularly designated as evangelical preachers, which is too frequently an impediment in the way to ecclesiastical

^a Vol. IX. page 580.

preferment. Surely this is a little of the dust which wants to be wiped off the good old picture. But the truth of God shall remain unalterable—the world loveth its own.

Although he had this year, 1794, presented to the church of Christ a volume of Sermons on the most interesting subjects, and to the people of England an Appeal against any political revolution, to be attempted by tumult and clamour; yet he was not unmindful of the miseries of the poor. In the close of this year, he sent to the press his *Misericordia*, or Compassion to the Sorrows of the Heart; intended originally for an institution of that name, which he, about this time, established at Plymouth, and which still continues to pour its stream of active benevolence, where misery and want reside. But this useful little work was afterwards published, as the title-page expresses it, ‘for the use of the sick and sorrowful of every description, and forming a suitable companion for every sick-room.’ The *Misericordia*, from which this little work borrowed its name, is a charitable institution, for the express purpose of relieving the wants of the forlorn and distressed *stranger*. In every large town there may be found numbers of this description, and not merely among such as come forward to public notice, by knocking at the door to ask alms; but much more so, in those retired haunts, where modest poverty too often secretes itself from observation. ‘In such abodes of human woe,’ as testifies our worthy friend, ‘are sometimes discoverable beings of more real wretchedness than the imagination can well conceive; at once contending, amidst all the pressing necessities of nature, accompanied very often with sickness and pain, against every sorrow to which the heart of man is accessible; without a friend to console, and not unfrequently without all sense of religion to soften the severity of the gloom around. The first design of this institution is directed to supply the wants of the body—the next is to the concerns of the soul. Not that the wants of the body have the prior claim; but because, when its wants are supplied, the mind is left to more freedom, and

is better disposed also, it is presumed, to attend to *the one thing needful*.^a

In the preface of a subsequent edition of this little work, he thus writes : ‘ About this time, I was called upon daily to perform the last office in burying the dead, chiefly of soldiers, and to such numbers, that my mind was more than ordinarily arrested to enquire into the cause of such great mortality. I found, that several transports, laden with troops for foreign service, had put into Catwater (the name of an inlet of the sea at Plymouth) for distress of weather ; and a pestilential fever breaking out among the soldiery, they were constrained to bring them ashore ; and a large barn afterwards, and therefrom called the Friary *Hospital*, in the parish of Charles, received them. Within the space of *three months*, more than *a thousand died* : and the wives and children of many of them took refuge in garrets and cellars in the town. Their distresses excited no small consideration. I availed myself of this general feeling, and instituted this charity, which I am pleased to say,’ continues he, ‘ hath been kept up by annual subscription to this hour, now near *thirty years* ; and I hope, through the divine blessing, will long continue amidst the other charities of Plymouth.’^b

Mr. Thomas Watts Osborne, who was more than thirty-three years clerk of the parish of Charles, and voluntarily resigned his office soon after his beloved pastor’s death, gives me the following information : ‘ That the dead soldiers were carried in cart-loads to the burial ground, in St. Andrew’s parish, and buried in large trenches dug for that purpose.’ He also states, that three hundred and twelve inhabitants died of the same contagion. What an awful instance of the dreadful ravages of sin—sin slew all these, and will soon open the grave for all living. Reader, art thou anticipating thy release with holy joy ? or art thou afraid to die, because thou art too conscious that thy heart was never changed ? Pause

^a Vol. II. page 537.

^b Vol. II. page 535.

over the thought—the LORD alone can brighten up thy prospects of eternity.

In the last edition of this little work, in an appendix to the preface, dated January 11, 1827, the venerable author begs permission to relate an anecdote of no small feeling. ‘During the continuance of the soldiers, which survived the pestilence at Friary Hospital, one of them, by name Patrick O’Connor, had sold (perhaps to provide for some pressing occasion) a book of his; and it was lying on an old book-stall, which lay in my way, when going to the burying ground. On the back of the title-page, the poor man had written his name, and the state of his then misery, thus: ‘Patrick O’Connor, once of the famous city of Limerick, in the county of Kilkenny, in the kingdom of Ireland; but now dying of a broken heart, in Friar’s Hospital, Plymouth.’

Amidst his earnest concern to be useful to the church of Christ, in contending for the faith once delivered to the saints, and his pastoral solicitude to bring his parishioners practically acquainted with prayer; amidst too, his patriotic zeal for his country, and philanthropic commiseration for the forlorn and distressed stranger, he was not unmindful of his own household. From their tenderest infancy, never could a father shew more devoted affection or more unwearied carefulness over this endearing part of his charge. Even when his views of divine things were very indistinct, and he knew less of the value of an immortal soul, he felt the tenderest solicitude for their welfare. But when clearer light beamed upon his mind, all his sensibilities were awakened, not only to a concern for his own, but for their salvation. His ‘*Paraclesis*, or Consolations in a Dying Hour, from a review of the evidences of a renewed life, in a series of letters to his children,’ will remain a monument of his parental affection. In his first letter, he thus writes: ‘From the first moment it pleased the providence of God to call me to the duties and anxieties of a father, I have felt the tender charities of such a relationship, and the resistless claims have

but increased upon me with increasing years. The waking seasons of earliest life, while engaged in the puerile pursuits of unconscious childhood, have not unfrequently called forth the distressing apprehension of your safety ; and often, when looking upon you in the defenceless state of your sleeping hours, have I hung over you with an affection not less enamoured (though arising from a different stream of love), than what the poet represents our first father to have felt for the tender object of his regard—and beheld

“ Beauty, which, whether waking or asleep,
Shot forth peculiar graces.”—MILTON, Book V.

‘ While in the view,’ continues he, ‘ and the imagination contemplating the perilous path, to which your riper years, if spared, would necessarily be exposed, I have felt the rising sigh bursting involuntarily from my heart, accompanied with a prayer, not unlike the patriarch’s of old, “ O that Ishmael might live before thee !” Gen. xvii. 18. The parent’s heart will know of what I speak, and will enter with me into a full participation of these exquisitely tender, but altogether indescribable feelings, which are peculiarly his own. To all others, I am well aware, they are among the joys and sorrows, with which a stranger cannot intermeddle.

‘ Through the gracious benignity of an indulgent providence, I have lived to see you rising up into life to act for yourselves, and one by one departing into the world, like the full-fledged offspring of the nest, taking wing in different directions, remote perhaps from me and from each other. To send after you the father’s blessing, and to follow your flight through the world with the father’s prayer, are now all the remaining duties I can perform for you. Perhaps the foolish fondness of the father, in looking back on the rugged path of life, which he himself hath long and sometimes painfully trodden, would send forth the wish, that the way be softened and rendered less trying to his children ; but I suppress the ill-judged desire. There is but one unerring Judge of what is right. My prayers are, that as the Lord shall open the

several successive pages of the book of life before you, the impressions of his Holy Spirit may be read in every line ; and, whether, on the whole, the chapters in your history shall be most prosperous or afflictive, the life itself may be a life of grace here, leading to an endless volume of eternal glory hereafter.’^a

Although a sweetly flowing strain of eloquence runs through the whole of this quotation, yet, I fear, it has lost something of its elegancy, from being presented in an abridged form. In all this, how richly is the warm glow of parental affection blended with the softened temperament of mature wisdom. After having, in his own peculiar style, familiar yet rich, copious yet chaste, descanted largely on the evidences of a renewed life, which demonstrates his knowledge, if not the enjoyment of them, he closes the work with a touching picture of the father of a family, who knew himself to be but a steward in his master’s house, retiring to his chamber, and taking care, that his children be given every necessary instruction for a comfortable night’s rest before his master calls. ‘And now,’ saith he, ‘let me only refresh your memory once again with the recollection, that what is here offered is the last advice of a father, in the night of death, before he goes hence to be no more seen. I have considered myself indeed all along as rising with thankfulness from the supper of life, and waiting, with my lighted taper in my hand, for the Master’s call to rest ; but knowing your hour of sleep to be approaching, I have paused before I bid you, farewell, to tell you of the softest chambers of repose, to them who sleep in Jesus. My latest breath will be a prayer to God, that he may give you grace to live in the possession of those evidences of the renewed life, that you may die in full assurance of glory—Farewell.’^b

On the recurring birth-days of each of his children, it was his custom, as long as the Lord permitted him to sojourn

^a Vol. III. page 496, 497.

^b Vol. III. page 561.

among them, to write a letter of parental greeting ; containing some memento of the Lord's goodness and mercy towards both father and child. As nothing more fully developes the *private* character of any one, than documents of this nature, which were never intended to make their way beyond the drawer of the bureau of the person to whom they were written, I have prevailed with one of the family to permit me to transcribe one of those birth-day epistles to embellish these Memoirs. It was written after he had attained his seventy-first year.

‘ EIGHT O'CLOCK, SEPT. 25, 1824.

‘ My dearest Mary, I greet in the Lord ! I am just returned from the heavenly court, (indeed I am still there in spirit) where I have been to present in the arms of my faith my dear child to Him and His unceasing favour, from whom I first received her ; leaving, at his throne, all that my poor heart could utter of supplications with thanksgiving, for all blessings spiritual, temporal, and eternal, for my dearest Mary ; and that my God may supply all your need according to his riches in glory by Christ Jesus. It was my mercy, that with the first dawn of the morning, the Lord brought to my recollection, that it was my dearest child's birth-day. “Blessed be the Lord, who daily loadeth us with benefits.” Then, said I, the Lord hath granted a renewed commemoration of this mercy to my dear child, and hath blessed me to see it. Marvellous grace to both, amidst the dying and the dead ! After the many wintry dispensations which have passed over me, like an old desolated tree of the forest, I have still this dear branch remaining. Well may I use the language of one of old, and say as he did, “The living, the living, he shall praise thee as I do this day ; the father to the children shall make known thy truth,” Isa. xxxviii. 19.

‘ And now, my dearest Mary, let us both seek grace from the source, where alone it is to be found, that lives, so distinguished as ours are with divine favour, may be dedicated to the divine glory ; and while the Lord, in whose hand our

breath is, and whose are all our ways, preserves us on earth, our conversation may be more and more in heaven. It is possible, (yea, it is more than possible,) it is probable, when I consider, that I have already passed the scriptural marked boundary of human life, that this may be the last annual love-token, which I may be permitted to send to my child on her birth-day. Be it so. All is well. A wisdom which cannot err, and a love which cannot change, are in all dispensations towards His children. And, if in the almanack of time this is to close the congratulations of the father to his beloved child on her birth-day, this *finale* will be the more in esteem; and when the heart which dictates to the hand, and the hand which now writes, shall both cease their office, the Lord will bring to my dear child's remembrance the past, and though I then write no more, yet being dead the memento speaketh.

‘There is a 25th of September to come in the annals of time, in which both the father and the child will be alike unconscious, and the place, which now knoweth them, will know them no more! Oh, the unspeakable mercy, that when unknown on earth, we shall then be well known before our God; and though we die, Jesus ever lives, and hath said, “because I live, ye shall live also.” The great Lord, the almighty speaker and promiser of these divine truths, confirm them daily to our hearts, “that whether we live, we live unto the Lord, and whether we die, we die unto the Lord, whether we live therefore, or die, we are the Lord’s.” Your’s, my dear child, in Him, in all the affection of the father and the friend,

‘ROBERT HAWKER.’

How sweetly doth this birth-day letter exhibit his real character! With the earliest dawn, his conversation is in heaven. His first object is to present, at his heavenly Father's court, a petition for his beloved daughter. His own heart grows warm at the tender recollections of the Lord's mercies, and whilst it dilates with gratitude, he anticipates yet

greater things to come, nor yet for him alone, but for her whom he had first received on this favoured day. Let the man who has discernment judge which was most happy in the enjoyment of a recurring birth-day, the considerate and spiritually-minded father, who began it in prayer, and suffered it not to pass without a memorial of gratitude to his God, or the wealthiest worldling that treads the earth, whoever he may be, who makes such a season an occasion of indulging in luxury and dissipation. This letter was written in his latter days, when most under the censure of men, who pretended that their principles in religion were more holy than his—examine his principles by their interesting effects in his family circle, where a man is best known, and how amiable yet dignified, how affectionate yet faithful, ‘the father and the friend,’ appears !

Not only from the first dawn of divine truth upon his mind, did he feel deeply concerned for the eternal salvation of his own children, but for the children of his parishioners, that they might be taught the things of God. In the year 1789, as was before observed, he preached a sermon to recommend sunday schools, and what he then recommended was carried into effect, and many a poor man’s child reaped the benefit. But a commodious place for assembling them on the Lord’s day was much wanted. He was, therefore, resolved to erect an edifice for that purpose, which might also accommodate a school of industry on the week-days, and be a suitable asylum for a few orphan children, under the management of a reputable mistress. The children of his sunday school were all supplied with an uniform dress ; but he wished to bring them under proper instruction on the week-days, and to maintain as well as to clothe a few orphans, as far as circumstances or finances might allow thereof.

In the year 1798, the foundation-stone was laid, when he had not a single guinea subscribed towards the building. From this circumstance, he called it, *The Household of Faith*, which inscription it still bears in its front. It also

furnished the true household of faith with a suitable place to meet for social prayer. The members of the church here met on Sunday mornings at nine o'clock, and on Wednesday evenings at seven, to implore the divine blessing on their pastor and his labours; and no doubt can be entertained, that the same Lord, who disposed them to meet for prayer, and gave them a heart to pray, answered their prayers in directing their minister in the way of truth, and in replenishing his soul from the well-spring of salvation. Meetings of this description, when well conducted, cannot be otherwise than beneficial to the people among whom they are instituted, for there the Lord has promised his blessing.

The foundation-stone of this building was laid in faith, the superstructure was carried on with prayer, and "The head-stone thereof was brought forth with shoutings, crying grace, grace unto it," Zech. iv. 7. The Lord, who put it into his heart to build the house, furnished the means, and it remains a monument of his faith, perseverance, and benevolence. "The liberal man deviseth liberal things, and by liberal things shall he stand," Isa. xxxii. 8.

Although at his church there were two full services, and many additional duties, yet so desirous was he to set forth the Lord Jesus, and to win souls to Christ, if such were the mind of the Spirit, that he instituted a third service, and for many years went through the whole with little or no assistance. On the evenings of the Lord's day, an exposition was given on one of the lessons appointed by the rubric, and the children of the Sunday-school attended to read the chapter; each child reading one or two verses, on which he commented richly and largely, not only for the instruction of the children, but for the edification of a numerous and attentive congregation, which also assembled. These expositions, no doubt, suggested to him the design of publishing his Poor Man's Commentary on the Bible, of which more hereafter. A collection was made at the close of the lectures for the benefit of the orphans, till other arrangements became

necessary. In a preface to a Selection of Hymns published by him, and sung at the evening lectures, he observes: 'That the profits arising from the sale of this publication, is the sole property of the household of faith, and will be faithfully applied to the support of the *orphans* of the Plymouth sunday-school, who, from their peculiar situation, are rendered the more immediate objects of charity, and are wholly fed, sheltered, and provided for, from no other source than the collections made for them in the boxes, and at the church doors, on lecture evenings.' But subsequently, his time was so much engaged in writing for the press, either in defence of the truth, or in promotion of the one glorious object, which every one who loves the Lord Jesus has near his heart, that he could not give all that attention to his school which the orphan department required, and his christian benevolence dictated.

In the year 1799, a most unjust and unprovoked attack was made upon him by the Rev. R. Polwhele, vicar of Manaccan, Cornwall. It appears, that the Doctor went into that county solely with the view of spending a few days with some very dear and valuable friends at Falmouth; and to fetch from thence, when those days were over, a part of his family, which had been there on a much longer visit; and, during the twelve days which were appropriated to this journey, he never officiated in any church but Falmouth, and that at the particular request of the minister of the parish, except on his return, through Truro, when by the earnest solicitations of some in that place, who had at *their* instance, and not at *his*, obtained from the clergyman the use of the pulpit for him, both at St. Clement's and Kenwyn. 'And from the politeness,' saith the Doctor, 'shewn me by both these clergymen, I had no reason to suspect, that the liberty I had obtained from this courtesy, was the effect of any indirect or improper means used to obtain the favour granted.'^a

^a Vol. IX. page 362.

In giving this statement, the compiler of these Memoirs wishes merely to prepare the reader's mind for the subsequent charges of Mr. Polwhele, and to shew how slight a matter may be misconstrued to the prejudice of a person, whose object may have been not only justifiable, but laudable. This journey Mr. P. denominates a *Quixotic expedition*. He charges him with having taken possession, under the imposing mask of his divinity, of the pulpits of some, who were unacquainted with his doctrines ; yet, in the first page, he says, ' that the fame of the Doctor's preaching had echoed from the heights of Maker, and re-echoed from the shores of the Lizard.' As much as to say, it was known through all that county. It appears, that the Doctor had not preached at more than three churches, during the journey, and whether any indirect or improper means were taken to obtain the pulpits which were granted him, let the reader judge from the Doctor's own written testimony. But among much ribaldry and calumny thrown promiscuously on different denominations of christians, he accuses the Doctor of disseminating unscriptural doctrines, of intemperate zeal, of presumptuous itinerancy, of enthusiasm, impiety, and blasphemy. One specimen of the vicar of Manaccan's divinity will shew the reader how little he had studied his bible, or knew of " that righteousness which is unto all and upon all them that believe," Rom. iii. 22. ' If the righteousness of Christ,' saith he, ' be imputed to the faithful, so as to become, as Dr. HAWKER teacheth, their righteousness ; it follows, that the faithful are equally righteous, and indeed, that the faithful are in the eye of God as righteous as Christ himself !!!' After these three notes of admiration, he exclaims : ' how impious ; how blasphemous !' In reviewing the subject, how painful is the thought, that a minister of our established church, eminent for talents and classical knowledge, and for many literary labours, should be so grossly ignorant of the doctrine of imputed righteousness, as to charge a brother minister with impiety and blasphemy

for preaching the very doctrine which the apostle himself maintained, who accounted all things but dung and dross, “that he might win Christ and be found in him, not having his own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith,” Phil. iii. 9. “For he made him to be sin for us who knew no sin, that we might be made the righteousness of God in him,” 2 Cor. v. 21.

In repelling the charge of itinerancy, the worthy Vicar of Charles has given us some facts, which reflect lustre on his character as a parochial minister. ‘With respect,’ saith he, ‘to the charge of itinerancy, so very opposite is this to my real character, that during the period of more than twenty years, in which I have exercised my feeble ministry in the parish of Charles, I have never been absent from it, in any one year of that time, three Sundays. Mark, I beseech you, what I say. Not *three Sundays*, in any one year; and consequently, not threescore Sundays put them all together, in the whole term of twenty years. Can Mr. Polwhele contend for greater residence? Is there a single minister in the whole diocese, nay, in the whole kingdom, unless for some particular causes, more stationary?’ ‘I presume, Sir,’ continues the Doctor, ‘you had no consciousness of this, when you came forward to tell the public, that the regular clergy, and the more sober part of their flock, are displeased with the presumptuous spirit which hath apparently prompted me to visit their parishes as a missionary of the gospel.’^a

The Doctor doth not make this statement because he shunned the charge of itinerancy, as if a crime, but to repel what was not truth. ‘You asserted,’ saith he,^b ‘that my journey to the West was for the sole purpose of preaching. I contended on the contrary, (which all my friends, who knew of my journey, knew for a fact,) that this was not the object of my visit. But, if Mr. P. or any other man supposed

^a Vol. IX. page 362.

^b Vol. IX. page 399.

from hence, that I wished to be understood, that I would not itinerate to preach the gospel, if convenience and opportunity offered, without neglecting the duties of my own parish, this were to mistake my meaning. Gladly would I go from parish to parish, and from one county to another, ‘to seek for Christ’s sheep,’ (as the ordination service enjoins,) that are dispersed abroad. And pardon me yet further, when I add, that of all places, did it come within my reach, Manaccan, with your permission, should be the favourite spot of my itinerancy. I should like above all things to take wing and alight on some perch near you, to warble, in the best manner I am able, the sweet notes of the gospel, though you and your friends might perhaps think, I did but *chatter as a swallow*.^a

At the particular request of some of the clergy in the vicinity of his parish, who held weekly lectures for the benefit of their parishioners, our venerable friend would occasionally assist them. To meet the repulse which the Doctor had given him on the charge of itinerancy, Mr. P. in his reply to the Doctor’s answer, interrogates him in these terms: ‘Have you not preached in the neighbourhood of Plymouth? Did you never preach on a week-day at Egg-Buckland?’ &c. &c. To which the Doctor responds, in the true spirit of a well-taught scholar, ‘Yes, verily, and by God’s help so I will, and I heartily thank our heavenly Father, who has called me to this state of salvation, and I pray unto God to give me his grace, that I may continue in the same unto my life’s end.’

The Doctor complains very justly of a cruel, mischievous, and unjust remark, which Mr. P. made in this second letter. In a note referring to his *Devout Soldier*, preached in 1781, he saith, ‘You then contemplated the bended knee and the uplifted eye of the soldier, with admiration; but now it seems, you, *primâ facie*, damn every soldier and sailor to the flames

^a Vol. IX. page 400.

of hell.' To meet this unwarrantable assertion, the Doctor very properly and seriously puts the question, 'Is there a single sentence or word in any of my preachings or writings, which hath even the most remote tendency to favour such a construction? Do you mean to hold me forth both to the army and navy as meriting their execrations? And do you indeed intend to expose me to any personal evil, which any of either order, stimulated by your representations, might be prompted to attempt? Is this the Rev. Mr. Polwhele, who tells the world, that nothing can afford comfort in the hour of death, but the consciousness of having done justice, loved mercy, and walked humbly with God?'^a

This charge of his certainly must have been penned, in a most thoughtless and inconsiderate frame of mind; to say nothing of the malignity, that seems to conceal itself under this cruel, wanton, and unsubstantiated assertion. In a parish like Charles, where, in the time of war, there are so many convened both of the army and navy, such language was as dangerous as it was inflammatory. Many a soldier and sailor will, however, have to thank God on his behalf, when time's last tempest shall have spent its strength, and all the conflicts of life are ended.

Meeting all this calumny with meekness and firmness, the Vicar of Charles thus writes in his own defence, which I transcribe, because it is not irrelevant to our purpose, but makes him, in some measure, his own biographer. 'I shall not be accused, I hope, by a generous public, of unnecessary vanity in wiping off this foul reproach, if I bring forward certain facts, which otherwise might have savoured of ostentation. It is the only way, perhaps, to repel a charge of this nature, by shewing what my conduct hath been, opposed to what Mr. Polwhele saith. And if a life of continual labour and unremitting fatigue in the ministry, can be considered as the best evidences of christian love; perhaps

^a Vol. IX. page 402.

it may be found, in the end of the day, that Dr. HAWKER hath no reason to shrink from a comparison with Mr. Polwhele, in services rather to promote the eternal welfare of his fellow creatures, than to pronounce their destruction.’

‘ In the close of the year 1797, I accepted the deputy-chaplaincy of the garrison at Plymouth, and with no other view, than that of having the door of the army opened, as far as my province of duty might extend, to speak to the military the great truths of salvation. By virtue of my office, it became a branch of my duty to visit the sick in the hospitals, both in the garrison at Plymouth, and the military hospital at Stoke Village, which is somewhat two miles distant from the garrison. And in consequence of this appointment, during the two years which I have held this office, I have for the greater part of that time, once in every week, both in summer’s heat and winter’s rain, discharged the duty of visiting those hospitals. In the execution of which, at the Stoke hospital particularly, (while the sick troops continued in that temporary building, and before the new hospital was opened near Stoke church,) I have performed divine service, in prayers and expounding the scriptures, sometimes in the *three* distinct wards of that hospital, and always in two of them, when the other was not in use, amidst the floating miasmata of the typhus, and the effluvia of other disorders. And this I have done, without any kind of emolument whatever, the whole profits of the appointment being, from the first moment in which I entered upon it to the present hour, regularly paid over by me, as soon as received, to the gentleman who hath done me the honour of assisting me in the duties of my church, while I have been engaged in the duties of the garrison. And that the testimony of these facts may not rest on my bare assertion, the Rev. Mr. Sullock, who is the clergyman connected with me in this service, hath, at my request, very kindly consented to subjoin his certificate to satisfy the public mind on this point. I now very cheerfully leave it to every man’s candour to determine,

whether such services can be supposed to correspond with Mr. Polwhele's cruel expression, that I damn every soldier and sailor to the flames of hell.' The certificate referred to is found in the margin of the letter,^a and demonstrates the disinterestedness with which he undertook this laborious and important office.

Whilst he held the deputy-chaplaincy, I have known him leave his friendly circle, at a late hour of the night, to visit a poor sick soldier of the garrison, who had expressed a wish to see him, though the distance was considerable, and when many, from the lateness of the hour, would have felt themselves justified in deferring the visit till the next day. With many of the army and navy he kept up a regular correspondence, nor, whenever his advice was sought, were the humblest in the ranks withheld this favour; ever 'happy in being the instrument only of good to his fellow creatures,' more especially in relieving the burdens, or assuaging the sorrows of any of the Lord's contrite ones. From one of this humble rank, now residing in Scotland, I received not long since a letter, from which I solicit the indulgence of making a brief extract, as it affords one proof out of many, that his ministry was not without a seal among the soldiery; and it comes recommended with this additional interest, that the writer thereof was one, with whom our worthy friend kindly kept up an occasional interchange of letters for many years. 'I have the pleasure,' saith he, '*although very unworthy* of such a favour, of being one of Dr. HAWKER's humble correspondents—being a soldier in the Royal Perth Militia, I was, through the agency of the Spirit, and the preaching of Dr. HAWKER, brought, I hope, to a saving knowledge of the truth "as it is in Jesus." We corresponded, after my leaving Plymouth in 1814, receiving always with his letter, a copy of his New Year's Address to the Church of Christ. About nineteen months ago, I named my child

^a Vol. IX. page 401.

and only son, when baptized, ROBERT HAWKER, as a *remembrancer*, (should the Lord spare him) of the Lord's goodness to me, through means of his dear and worthy servant.' In the fulness of his heart, he mentions, that he had noticed this circumstance to the family, a circumstance which, though trivial in its nature, is interesting in its motive, that they might know, 'that Dr. HAWKER lived yet in a lively remembrance in a humble little cottage, amongst the cold mountains of Caledonia.'

I have before me the copy of a letter,^a sent to Dr. HAWKER, about the time of Mr. Polwhele's controversy, from a chaplain in the royal navy, which has no reference to the controversy, but shews, in conjunction with the former letter, what claims were made on his time from both departments. He was better known, and more beloved, both in the navy and army, than perhaps any other minister in his day. The letter furnishes such a specimen of the operations of divine grace among some, who go down to the sea in ships, and occupy their business on the great waters, that I make no apology for introducing it; since it proves, that there was not wanting, even then in the navy, such as sought his prayers, rather than feared his condemnation.

' The Q. at Sea, I don't know where.

' FEBRUARY 9, 1799.

' MY VERY DEAR SIR,

' I write at a peradventure, (but what is there that is not a peradventure, save the Rock of Ages?) to tell you, that I am well in bodily health, and would I could add, that I was well in the only sense in which it is worth being well. But, though I trust the Lord means to let the lustre of his countenance shine upon me; yet, at present, I only see him through a cloud of doubts, fears, and dismal apprehensions. My love is cold, my hope is faint, my faith is weak; and the only source of consolation that assures me that the Lord

^a Zion's Trumpet, Vol. II. page 174.

has not left me altogether is, that I am restless and uneasy under the bondage of corruption, and groaning to be delivered from this body of death. Would you believe there could be such callous insensibility about the human heart? I hung over eternity last night by an hair, and yet this morning the emotions of grateful acknowledgments, for lengthening out the time of grace and patience, have vanished like the morning dew! O pray for me, my dear Sir, and wrestle at the throne of grace on my behalf, that the Lord Jesus would make a clean heart, and renew a right spirit within me.

‘I hope and trust the work about me goes on prosperously. The Lord seems to have laid to his hand in several instances, and we know, that his arm is not shortened, that it cannot save. He has indeed been dealing out many awful dispensations of late before our eyes! Dissolutions so sudden, and rescues so marvellous, I never remember to have witnessed; and I rejoice to see that these warnings have not been in vain to some of the survivors. They have construed the admonition the right way, and are going on, I trust, from seriousness to salvation. I am now attending a death-bed, where, I think, I perceive the symptoms most desirable, a self-loathing and a self-distrust. On this foundation I look forward to behold the glorious fabric of the gospel erected, and the hopes of the condemned sinner realized, before the spirit returns to God who gave it.

‘I remain, dear Sir,

‘Your’s, very truly and sincerely in Christ,

‘E. W.’

‘P. S. The weather has been very turbulent ever since we have been out. The wind has shifted so often, and the sun so constantly concealed his face, that we have been, in some measure, uncertain about our precise situation. What an emblem of man is the ocean! The ship a-head has just made signal for land. Would it were the true *terra firma*!’

The severity of Mr. Polwhele’s remark led us to notice the deep interest which this man of God took in the spiritual

welfare of both the army and navy ; and enough has been said, I trust, to shew, that it was no less unjust than severe ; but to return to our review of the controversy. So sorely did the vicar of Manaccan feel, from the Doctor's answer to his second letter, that he disclaims any further communication with him, and addresses a letter to the bishop of Exeter on the itinerancy and nonconformity of the Vicar of Charles, complaining of his unfairness and subtility in argument. ' But Dr. H. is fond,' saith he, ' of discussing such questions, as arise from the articles of liturgy, that he may entangle his church opponents in their talk. For his shield and his spear, he has recourse to the church armoury, whence his antagonists profess to have borrowed theirs.' What an acknowledgment was this of his own weakness, and of the justice of the Doctor's cause ! What questions could be more suitable for polemical divinity ? or with what weapons could he more fairly meet his antagonists in the field ?

The Doctor, in his *third* letter to Mr. Polwhele, says, that, by his conduct in his affairs, and by his subsequent appeal to the bishop, in calling in his lordship's authority to his aid, he acts like a school-boy, who skulks from behind to give the first blow, and, when he has been well beaten for his temerity and presumption, declares off to fight no more, and runs away to the master with the tale. ' But, sir,' saith he, ' you should be told, that my zeal in the best of causes was not reserved for the bishop's knowledge to come from your information. It is a point, with which his lordship has been long acquainted. And in a letter, which I had the honour to receive from him on the subject, prior to the first opening of this correspondence of yours with me, he was pleased to observe, that he was persuaded, I was too well grounded in the principles, which animated me in the discharge of my duty, not to be prepared to exert them, through evil report as well as good report. And this, among other civil things, which his lordship, at that time, was pleased to say to me, was not in consequence of any servile adulation shewn by me

towards his lordship ; but the free and spontaneous result of his own mind. I knew too well the deference due to the bishop's rank not to be ready to give him suitable respect on all occasions ; but, whilst I keep in view his dignity, I never lost sight of my own. And, as to the prospect of preferment, I am confident, that the bishop, if ever he condescends to speak of the subject, will do me the justice to acknowledge, that, from the very commencement of our correspondence, I disclaimed all views of the kind. I begged his lordship to understand, though in the most modest and least offensive manner I was able, (what to a man of Mr. Polwhele's complexion, must be marvellous indeed) that he had nothing to bestow in the way of preferment, which I would accept. In the vicarage of Charles, I had attained to the highest dignity I coveted in the present life.^a

In his reply to the charge of *nonconformity*, because he met his people for the purpose of prayer, in the chamber of the paralytic, or in the school-room of the orphan-house, he thus writes : ' It forms, in my view, a new dictionary in language, which the dullness of my apprehension prevents me from understanding, that it is become a crime to fill up the intermediate hours, which the *public* demands of my church do not occupy, to the promotion of the same important purposes, by *private* visitations among the people. I confess, indeed, that, in all this, there is evidently a very strong *nonconformity* to the conduct of writers of religious jest-books, and to men, who subscribe to doctrines, which they have the unblushing confidence to tell the world they do not believe.'^b

In the close of the controversy, Mr. Polwhele seems to avow more unequivocally his conviction, that mere morality cannot save. ' The Doctor thinks,' saith he, ' that I hold forth salvation to christians on the ground of mere morality. God forbid, that such a sentiment should ever be published—should ever be cherished—should ever arise in the heart of

^a Vol. IX. page 429.

^b Vol. IX. page 430.

any minister of Christ Jesus—of any one who professes himself a christian.^a But it would be well for all to know, who profess themselves ministers of Christ, that to build our salvation partly on morality and partly on the Lord Jesus is equally perilous. The house partly on the rock and partly on the sand will not stand in the day of trial. If once built on the Rock which is laid in Zion, we shall need no sweeter, stronger motive to live to his glory, than that love to him, which is shed abroad in the heart by the Holy Ghost.

From the base attacks made upon his public character (for against his private character, they could allege nothing), some of his friends took alarm, lest his public ministry might be impeded, or his personal safety be endangered; others recommended prosecution, thereby to seek redress and to silence slander; some of his own family also began to be apprehensive, what would be the result of all this enmity and rancour against him; for Mr. Polwhele was not the only one who endeavoured to prejudice the public mind against this laborious and exemplary servant of Christ. But a letter from him to one of his daughters, pending these circumstances, shews the state of his mind, under all this calumny, and with what feelings he met the advice of those, who wished him to seek redress by legal proceedings.

‘PLYMOUTH, DEC. 9, 1799.

‘MY SWEET DEAR CHILD,

‘How astonished am I to discover, by the complexion of your letter, your distress of mind at the persecution I sustain; after what you have seen and known of the same for many years. Read the 12th and following verses of the 4th chap. of the first of Peter, and you will immediately perceive, that these are among the necessary marks of our high calling. “No man,” saith Paul, “ought to be moved by these afflictions, because you yourselves know, that ye are appointed thereunto.” And if no man, no poor humble soldier in the mere ranks of

^a Letter III. page 67.

the army—what a dastard must be a subaltern who carries his King's commission, if he be moved! Job says, "Let my enemy write a book; surely I would take it upon my shoulder and bind it as a crown to me," chap. xxxi. 35, 36. You seem to fear the depth and finesse of my adversary. Alas! my dear dear daughter, where is your faith? I can say of him, and all the clan, as David did to Goliath, "Thou comest to me with sword and spear; but I come to thee in the name of the Lord, whom thou hast defied." You talk also of actions. Alas! my dear dear —, here again you lack faith. The action to be brought is already began; I have brought it and lodged it in court, and the day of decision is coming. And it is in such a court, where no lawyer will be wanted, nor counsellor to plead. Fact, mere fact, will be all that is needed, and as sure as the Lord is true, those assassins of my reputation will feel a decision; unless by repentance it is prevented, which will amply do away all the injury they have done me. I might imitate the example of Moses, and if I did, it would be on equal ground, by saying, "Respect not thou their offering," Numb. xvi. 15. But I rather would copy his bright example, who said, "Father, forgive them, for they know not what they do." You forget my dearest —, that this battle I am fighting is the Lord's. It is not against *me*. It is not *Dr. Hawker, Vicar of Charles*, with whom they contend; for if I had preached only the dry system of morality and not the doctrine of the cross, never, no never would they have come forward against me, though I had got drunk and tumbled into the grave after the corpse. But it is *Dr. H. the preacher of vital godliness*, they hate, and therefore, persecute. But let them alone, his is the cause, whom I so poorly serve; and he, in his time, not ours, will vindicate his own.

'I write this by return of post, merely to make you easy. If my happiness will contribute to yours, be assured, that I never, in any one period of my life, enjoyed more perfect happiness, more tranquillity, than in the moment I now am

writing to my dearest dear ——. If I am ever low in the contest, it is in this consideration, (and which the enemy I know suggests):—my dear children, who are dearer to me than life, will complain, ‘Oh, had our father used the opportunities he hath had of getting forward, he might have been high in life, and raised our fortunes.’ When I turn my thoughts to this side of the subject, and hear or fancy I hear my dear children’s reproaches—then I sometimes falter. But blessed be God these thoughts are but momentary. If I do not advance your fortunes in this life, I am truly confident, *my* God will recompense you, for what you lose in a better. Hosanna! my dear ——, “The Lord God omnipotent reigneth.” I hope to see you next week, till then the Lord be with you, as he is always with me. I preached yesterday from these words, “Is not the Lord in Zion? is not her King in her?” Jer. viii. 19. And now I feel the sweetness of the passage to my own experience. I can, and do, with full confidence say, “The Lord of Hosts is with me. The God of Jacob is my refuge.” Surely you will be easy after these assurances. Only consider these events as furnishing out to me work for prayer, and then you will see the mercy of the dispensation. Go, says God, and let the enemy attack him—wound his reputation—asperse his name—I shall have more of his company. Long prosperity makes him like stagnant water. Oh, how gracious is our God! I charge you, my dear dear child, rest more on the Rock of Ages, and then you will see the unreasonableness of your fears, concerning

‘Your tender and affectionate father,

‘R. HAWKER.’

In the year 1798, a small periodical was commenced by a society of clergymen, under the title of ‘Zion’s Trumpet,’ not as a rival publication to others; but chiefly to disseminate and illustrate the doctrines of the Church of England. To this little theological miscellany he contributed largely. Zion’s Trumpet to the watchmen upon her walls—to her

watchmen which go about the city—to the camp in Israel—to the deserters from the camp of Israel—to God's ancient people, the Jews—to all that love the Lord Jesus in sincerity and truth—to the mourners in Zion, these seven blasts from this 'Trumpet were blown by this devoted priest of the most high God. In one of the papers contributed to this little work, he strongly recommends to every one who has tasted that the Lord is gracious, to mark down in the diary of his own life, memorandums of the Lord's mercy and grace towards him, as well in the sorrowful as in the prosperous pages of his history. From which the faithfulness of God, and the immutability of his promise, may be traced in his own experience.

'The following extract,' saith he, 'from the diary of one accustomed to remark God's gracious dealings with his soul, may serve as a guide to others, who may be encouraged to adopt the same plan. The author of the diary, it is true, is of the sacred order; but observations of the discipline with which the Lord trains up his people in the school of grace, will furnish similar remarks, according to their respective situations in life, wherever his providence has been pleased to place them.'

The specimen given is well known to be from his own diary, not exactly as inserted in the original, but here and there a remark selected, as might best promote the object which he then had in view. 'Jacob's pillar at Bethel; Hagar's well at Beer-lahai-roi; Moses's altar on the victory over Amalek, inscribed Jehovah-nissi; and Gideon's, of Jehovah-shalom. What are all these,' saith he, 'but so many memorials of those sweet and gracious providences intended to refresh God's people in their road to Canaan? And when the believer himself makes each instance more especially his own, by setting up his own Ebenezer, "that hitherto the Lord hath helped him," this becomes practical and personal, and is, (in the language of the apostle) "what the Holy Ghost teacheth, comparing spiritual things with spiritual."' '

Extracts from his Diary, for the Year 1797.

‘ *Jan. 1, 1797. Lord’s day morning.*—After a comfortable night’s rest, through the good hand of my God upon me, I was awakened with a refreshing passage of scripture, brought to my mind with some peculiar energy, “Ask what I shall give thee?” I recollected that it was new year’s day, and the Lord’s day also. The new year’s gift which I ask, Holy Father, through the name of Jesus, is the blessed gift of the Holy Spirit, I replied; increasing grace every day, and that the love of God may be shed abroad more and more in my heart by the divine power. Oh, that the grace of the Holy Spirit may rest upon me, in my person, in my family, in the church of Christ over which the Holy Ghost hath made me an overseer! That I may see the work of the Lord prosper in my hand, and of the travail of my Redeemer’s soul, and be satisfied. I found my heart much drawn out in prayer on each of these points, and have reason to bless God for so auspicious a commencement of the new year.

‘ *Memorandum in the evening of the same day.*—Never, surely, did a year open with more promising and auspicious appearances. I found great strength through all my public services this day, in my morning, afternoon, and evening ministrations. Is it not worth the remark, O my soul, that after the labour of the day was over, and before I sat down to supper, a man came to inform me of some gracious impressions wrought on the mind of a young person in the congregation, under the instrumentality of the word! “Ask what I shall give thee?” occurred to my mind most sweetly. Oh, what a God-awakening, hearing, and answering prayer, is my God!

‘ *Monday morning, Jan. 2.*—“Ask what I shall give thee?” is still my motto; and I pray God that I may never lose sight of it, and of the refreshments which this portion of scripture, applied as it hath been to my personal experience in yesterday’s mercy, hath afforded me.

‘*Jan. 10.*—A day of providences, but not of gratitude. Oh, my forgetful heart.

‘*Jan. 16.*—The world broke in upon me this day, like a tide ; somewhat comforted in the evening.

‘*Jan. 24.*—Went to visit Mr. and Mrs. —, on the death of their eldest son. This dear youth was a very promising child ; and from some expressions, which dropped from him during his long illness, great reason there is to hope, that he was a child of God. What can reconcile us to the separation of ties so tender ; but the assurances that our departed child or brother has fallen “asleep in Jesus ?”

‘*Feb. 17.*—Heard this day of the death of Mrs. —. Poor woman ! I lament, that any thing should have arisen to prevent me from seeing her in her last hours. She made a jest of my religious principles ; and my proud nature withdrew from her acquaintance. But ought I to have withdrawn for this ? Might I not have gained upon her by a gentleness of persuasion ? Was it not quitting the ground to the enemy to leave the cause as I did ? Lord, lay not this sin to my charge ! Oh, may the Lord have regenerated her heart and received her to his mercy in Christ Jesus, before she was called hence !

‘*Feb. 25.*—The prayer-meeting this evening was particularly refreshing.

‘*Dec. 31.*—The end of the year 1797, which began so auspiciously, ended as mercifully. And I do not recollect through the whole, that I experienced one half-hour’s sickness from the beginning to the end of it. Upon the review, I see much to admire and adore of the Lord’s gracious dealings, and abundant reason to take shame and confusion of face in my unprofitableness and short comings—“ Ask, what I shall give thee,” said the Lord. But, Oh, my God, how much more bountiful have been thy gifts, than my requests !”^a

It is much to be regretted, that the original diary, which he

^a Zion’s Trumpet, Vol. II. p. 67.

kept to the close of his pilgrimage, when his views were more distinct, his judgment more mature, his communion with God more intimate, and his joy in the Lord more abundant, has been lost. Not that the veteran has a nature less corrupt or less carnal to contend with than the youngest disciple, who is made a new creature in Christ. They are both only renewed "in the spirit of their mind;" their body is still a vile body, a corrupt body, and will and must continue so, till renewed from the grave. All his papers fell into the hands of his daughter Anna, who superintended his house after the decease of her mother, and became his sole executrix, to whom he gave direction either to preserve or destroy his memorandums, as she thought proper. As in these papers, many things were noted, which only concerned his own family, and could not be of any interest to others, it is feared, that they have all been destroyed; though judicious sketches from these unvarnished portraits of his heart, taken in every varied shade of position or attitude, would have been deemed an invaluable acquisition to a large circle of his friends. Indeed extracts of this nature, from the memorandums of a man so deeply acquainted with things spiritual, must have been very acceptable, and no doubt beneficial to all his "companions in tribulation, and in the kingdom and patience of Jesus Christ," Rev. i. 9.

It was in this little Miscellany, for July, 1799, first appeared his *Zion's Pilgrim*. 'He that goes a pilgrimage after Bunyan, and writes the journal of his progress, undertakes,' says one of his reviewers, 'no small difficulty. Dr. HAWKER has, however, struck out a path of so much novelty, and presented so many interesting objects on every stage, that except at the house of the interpreter, we are scarcely reminded of our old friend John in all the way.' Indeed it has all the pathos and elegance of Sterne without his affectation and ribaldry. One incident arising out of another, keeps the attention continually awake; and the varied scenes, which present themselves to your view, furnish the mind with many a rich subject

for contemplation, as you accompany the pilgrim in his eventful path.

‘It was not,’ saith he, ‘until that I had passed a very considerable portion of time in the life of man, that I felt the full conviction of my being but a stranger and pilgrim upon the earth. I pause—in the moment of recollection to look back upon the whirlpool, in which for so many years I was hurried on by the unceasing current! unconscious of the perilous situation in which I then moved, and unconcerned at what I saw of the sudden departure of those around me, swallowed up in the vortex. Dread power! awful even in thy mercies! Do I now stand secure on the edge, upheld by a strength not my own, no longer within the reach of the tide, and beholding the solemn prospect of thousands still ingulphed? Can I call to mind the past danger, and the present deliverance, unmoved with pity over the unthinking throng, and untouched with gratitude to thee the sole Author of every mercy? I feel (blessed be the grace that inspires it!) the rising hymn of thankfulness in my heart, while the tear drops from my eye: “Lord, how is it that thou hast manifested thyself unto me, and not unto the world!”’

‘I hardly know at what period to commence my history. All that part of life, which I spent prior to my conversion, I cannot reckon in the estimate of really living. He only lives, who lives to God’s glory—all else is but a blank in creation. I can only tell the reader, that if from my first apprehension of divine things must commence the calculation of my real life, I have but a little path to go over. But from this era would I desire to date my history. What were the *secondary* means, which the Lord in his providence was pleased to employ, it is not so interesting to be informed, as to behold their efficacy under grace. It will be sufficient for him to know, that from an ardent pursuit, like that of the generality of the world, of the several objects which attract attention in the circle of life, I found my mind suddenly

arrested by matters of a higher nature ; and among the first evidences of a renewed life, I discovered two or three leading principles manifesting the mighty change. As for example : —from being occupied in an unremitting regard to things temporal, I now found my heart earnest to pursue the things which are eternal : and if, at any time, the necessary and unavoidable claims of the world broke in upon me to call off my attention, my heart, like the needle under magnetic influence, which cannot be long diverted from the object of its attraction, soon was turned again to its favourite pursuit. In like manner, the troubles of life, and the disappointments necessary to the present preliminary state, which, in the days of my unregeneracy operated with all their severity, now lost their power, or at least became lessened in the great anxiety of what might be my situation in the world to come. This, like the ocean, whose boundless bosom takes in all the rivers flowing into it, swallowed up every lesser stream of sorrow ; and, an awakened concern for “the one thing needful,” made me forget every other consideration.’

These are among his preliminary remarks ; but through the whole his style is elegant, yet familiar ; his imagery affluent, yet not gaudy ; the incidents are for the most part from real life ; yet, in connecting them together, he has, like Bunyan, borrowed the dress of allegory, and indulged in the language of fiction. Some of the closing scenes of Zion’s Pilgrim’s chequered way were first published in the Gospel Magazine, and were no doubt a transcript of his own views, feelings, and circumstances at the time he wrote them ; to which, reference will be hereafter made, in describing some of the last days of this eminent saint of God.

Bunyan and Milton were two favourite authors of our venerable friend ; on both of which he has written notes, which are before the public. His notes on Bunyan are confined to the second part, to accompany the first part with notes by Scott and Newton. ‘My chief object, in the notes I have offered,’ saith he, on Milton’s *Paradise Lost*, ‘hath

been to shew what a rich vein of true divinity runs through the whole work, and that our author was as sound a divine, as he was great a poet.'

His *Zion's Warrior* was also first published in the same miscellany, commencing in June, 1801, under the title of the *Soldier's Manual*. In his introduction, he says, 'Having exercised some little portion of my ministry among the military in this neighbourhood, (meaning as deputy-chaplain of the garrison, at Plymouth) I have been frequently led to reflect, that there is a striking affinity, in many instances, between the profession of a soldier and that of a christian. And under this impression, I have thought, that it might be instrumentally conducive to the glory of God, if some little tract, displaying the resemblance, were drawn up with suitable reflections, and dispersed among the army; by the perusal of which, the soldier's mind might be led on to the consideration of the solemn and interesting claims of religion, even whilst engaged in the employment of his profession.'

'The truly christian soldier,' saith he, 'for only such know any thing of the spiritual warfare, cannot read this little *Manual* without being led to see, that the same God, who chooseth our inheritance for us, hath also chosen him to be a soldier.' The reflection he makes on the deserter brought back to head-quarters, is affectingly beautiful: 'Yonder behold a deserter brought back to head-quarters. Ah! thoughtless youth! what could be the motive to tempt you to forego the oath you have taken to allegiance, and shamefully run from your king and country's service? And what possible persuasion could it be to impose upon your better knowledge, with the hope to escape from being taken and brought back to punishment? But pause, my soul, over the thought, and recollect what a deserter am I from the standard of Christ Jesus! What motive has influenced me, times without number, to desert from so kind and gracious an employment, and to run away from a master whose

very service is perfect freedom! There is one striking similarity between the character of the deserter among soldiers, and a man who backslides from the faith and love which is in Christ Jesus. The deserter never returns again to his regiment, until either by persuasion he is prevailed upon by the promise of pardon to come back, or is compelled to it by necessity. Just so the christian. After a season of remissness and disobedience and departure, though the sweet voice of grace is ever proclaiming, "Return, ye backsliding children, and I will heal your backsliding, saith the Lord," yet there is neither power nor disposition to return until God inclines the heart.^a

In the year 1801, to which we are arrived in the chronological order of our narration, he lost by death his beloved mother. Spared to a great age, and confined to her apartment, if not to her bed, to her he paid his daily visit, except when from home, or unavoidable duties prevented, which occurred but seldom. And there beside her couch, he might as regularly be found, pouring out his heart before God in strains of ardent affection for daily supplies of spiritual strength and consolation to be administered to his aged parent. Happy in administering to her any little temporal comfort, which the languor of nature in her advanced age required; which happiness was only heightened when he saw the tear glisten in her eye, whilst the prayer for her eternal safety rose warm from his heart. Indeed, he proved himself the most affectionate of sons to the most affectionate of mothers. 'Dear name!' saith he, in his *Sailor Pilgrim*, of which we shall hereafter speak, 'the very mention of it awakens remembrance in my mind to a thousand images of tenderness, which marked her character towards me in the boyish days of my life: *then*, indeed, but coolly considered, and, I fear, but as unthankfully acknowledged; but now she is no more, they rise to my recollection in all the warmth of

^a Vol. III. page 481.

affectionate remembrance, and tell me how much she loved by what she did.^a Although he there speaks in the character of the Sailor Pilgrim, yet in drawing this sketch of the most tender of parents, it is not to be supposed that he was unmindful of his own. Stronger affection, or more assiduous attention, could never be witnessed in a son than he was wont to shew to his venerable mother. Can the admirers of the mere moral school exhibit a finer specimen of filial attachment, in which is interwoven, with the best affections of nature, the liveliest concern for her spiritual consolation and meetenings for glory?

In 1802, he commenced a society for distributing religious tracts, denominated, 'The Great Western Society, for dispersing religious tracts among the poor (gratis) in the western district.' Although his numerous engagements prevented him from paying all the attention he could wish to this department of his literary engagement—himself, as I have heard him say with much pleasantry, the sole committee, chairman, treasurer, secretary, and editor—yet he furnished the religious world with several new and useful tracts. To answer a supposed question—Is not such a plan rendered unnecessary, by reason of those societies which are already established with the same object in view in London? The worthy editor remarks, 'The scripture saith, that "two are better than one." And while we wish all imaginable success to every society formed upon the principles of sound religion and vital godliness, we venture to believe, that there is yet room for more. Besides, we find that tracts can be printed as cheap in the country as they are in town, and thereby we avoid the expense of carriage. So that, on principles of frugality, our plan is worthy to be adopted.' In reference to the dissemination of the gospel by means of tracts, in addition to other arguments, he saith, 'To mention no more, what a field of the richest charity is opened before every

^a Vol. III. page 261.

man of tender and compassionate feelings, when he considers what the gospel affords in its balm of comfort, and under its various applications to the sickness, sorrows, darkness, and the ten thousand instances of misery which beset the path of life, and which are the sad consequences of sin, and the natural effects of our present fallen state.'

The title of one of these tracts is quite novel to me: '*Bible Nuts*, made easy for the tooth both of young and grown children.' It reminds me of some of the titles of the old puritan's books, which still attract notice from their singularity and quaintness, and furnish no mean dessert to the banqueting christian. The Bible Nuts are such texts of scripture as require opening by gospel elucidations, before their fulness and sweetness can be seen or tasted; but when thus opened, furnish many a rich kernel to the spiritual mind that knows how to relish them, whether young or old in the life of faith.

In the same year that he commenced his Great Western Religious Tract Society, he was invited to preach for the London Missionary Society. His sermon on that occasion is before the public, preached at the church of St. Mary Magdalene, Bermondsey, London, May 14, 1802, from Rom. x. 14, 15. A more important subject for such a purpose could not have been chosen, than the title implies, 'The Work of the Holy Ghost essential to give success to all missions for the Gospel.' No collections were, at that time, made after the sermons preached on the occasion. To this practice he felt a strong objection; not that he deemed it improper or unnecessary to furnish gospel ministers with the means of visiting foreign climes to preach to the heathen the unsearchable riches of Christ, for St. Paul had remittances made to him from the church at Philippi; "For even in Thessalonica," saith he, "ye sent once and again to my necessity," Phil. iv. 16.—but he objected to a practice, too frequent on such occasions, of urging the necessity of giving money, as if the more money there were subscribed or raised,

the more souls there would be converted and saved. This is wretched divinity. If the professing church were to fill the whole world with preachers, it would avail nothing as to the conversion or salvation of the soul, unless the word preached were accompanied with "an unction from the Holy One." I write not this to discourage missionary labours, undertaken in the simple faith of the gospel; but to call the attention of the reader to an important truth stated in this sermon, that, 'as the success of the preacher's labours, wholly depends upon his being called to the work, and sent forth by the Spirit's immediate direction; so no less, to render it effectual to the hearer, the same almighty power must dispose the heart to receive the truth in the love of it.'^a

When Paul and Barnabas preached the word of salvation to the Gentiles, we read, that "as many as were ordained to eternal life believed," Acts xiii. 48. And wherever the same word is preached, the same results will follow. We learn from the apostle himself, what was the extent of his views in all his missionary labours: "I endure all things for the elect's sake, that they may also obtain the salvation, which is in Christ Jesus, with eternal glory," 2 Tim. ii. 10. Wherever and whenever an effectual door is opened, let the gospel be preached, and elders be appointed in every city; but, after all this is done, there will be no increase, until "the times of refreshing shall come from the presence of the Lord," Acts iii. 19. So injudiciously and unwarrantably have many spoken of converting the whole world by missionary efforts, and have calculated so much on the number and efficiency of missionaries appointed, or to be appointed to this work, that you would almost suppose, that they had yet to learn "whether there be any Holy Ghost," by whose alone power sinners are quickened, renewed, converted, sealed, and sanctified. Seeing, that there was so much ascribed to, and so much expected from mere human agency, by many of the advocates of missionary societies, our worthy

^a Vol. II. page 249.

friend, in his latter years, thought it right rather to withhold his subscription, than to give countenance to such proceedings. How far he adopted the best measure to be pursued in such a case, I know not ; but of this I am persuaded, that he undertook nothing of importance without much deliberation and prayer ; and, no doubt, sought direction from on high in this particular. As to public collections for missions, he thought, that many are induced to give on such occasions from improper motives felt, and from improper arguments used ; and that the feelings of the poor are too often wrought upon, by the zeal or energy or unscriptural colouring of the preacher, to give from a principle very different from that which induced the poor people of Corinth to contribute to the relief of the poor saints at Jerusalem, 2 Cor. viii. 5.

From whatever motives others may contribute their mite, and it is beyond a doubt that they are not always pure motives, and although there may be ground to fear that some sent by such societies are not sent of the Lord ; yet I know some among them who love the Lord Jesus in sincerity and in truth ; and when I subscribe my mite, I wish always to keep in view, that it is contributed for this or that dear servant of Christ, whom I know and love in the truth, who needs this assistance, whilst he endures the heat of sultry climes, and many painful deprivations for the elect's sake ; happy, amidst all he endures, if through his humble instrumentality only one poor wanderer may be brought home to the fold of Christ, " chosen in him before the foundation of the world," Eph. i. 4. Although our beloved and venerable friend withheld his subscription, he withheld not his best affections from such missionaries as preached the gospel in all its freeness, fulness, richness, and sovereignty, to the glory of the eternal Three in One. Not only his heart, but his hand was open to send them, if not remittances in money, donations in books, whenever and wherever he thought such a present would be acceptable.

Of all the missionaries sent out by the Church Missionary Society, perhaps not one was more eminently blessed of God than the Rev. W. B. Johnson, at Sierra Leone ; and perhaps not one came nearer in his doctrines to the purity of the gospel. The Lord acknowledged his own word, and made it effectual to the salvation of many. There are two letters sent by him to the Rev. Dr. HAWKER, published in the Gospel Magazine, for August, 1824, which will substantiate what I have recorded, and will shew how much the Doctor's writings were prized by this zealous, humble, and highly distinguished missionary. If all other missionaries would indulge a hope of being equally blessed, they must not only preach the redeeming love of Christ, but the electing love of the Father, and the renewing grace of the Holy Ghost.

‘ The following letters,’ say the editors, ‘ were sent for our perusal without any restraint on their publication. The artless strain of the composition, and the primitive simplicity of the diction, press upon us to lay them before our readers, without any comment of our own. The privacy enjoined by Mr. Johnson in the first letter, is now superseded by the death of that faithful servant of Christ, which will render any apology unnecessary. Our friend, (the Rev. Dr. HAWKER) who has conveyed the letters to us, observes, that one circumstance in Mr. Johnson’s first letter, is worthy of peculiar notice, namely, that of *the twenty-five tribes of different tongues*, from the banks of the Niger, that they should *all speak the English language* ; as if, in the Lord’s everlasting ordination, they were thus suited for the ministry of Mr. Johnson, that by his mouth they might hear the joyful sound, when sent by the Spirit to make ready a people prepared for the Lord. Such are the ways and works of our wonderful-working God.’^a

^a Gospel Magazine, 1824, page 360.

LETTER I.

' REGENT'S TOWN COLONY, SIERRA LEONE,

' JUNE 5, 1821.

' REVEREND AND DEAR SIR,

' Your kind note of October 23, 1820, with The Poor Man's Commentary on the New Testament, came safe to hand about the middle of March ; and I herewith desire to make my grateful acknowledgments for your great kindness in sending that work, which has proved a blessing to my soul, and I trust to the people over whom God the Holy Ghost has made me overseer. You have also been so kind as to promise the Commentary on the Old Testament, which I shall receive with joy. Mr. Hullah will be so kind, and forward the same.

'The people, amongst whom our covenant Jehovah has been pleased to place me, are the liberated negroes of various tribes, of about twenty-five different tongues, chiefly from the banks of the Niger. About twelve hundred attend my ministry, of which, three hundred have been baptized, and are communicants, who, as far as one can conceive, live a life of faith. The whole speak English ; being of so many different nations, they are compelled to speak it. None, but the people amongst whom I live, like to hear me preach ; there are few of other settlements that do attend. Europeans I have none, except my own family. The doctrines of sovereign grace are not relished, and I cannot preach any other, and my people like to hear no other. It is sovereign grace, which I have received from the Father of mercy, through the Mercy of mercies, the Lord Jesus Christ ; applied by God the Holy Ghost to my sinful heart, and no other can be acknowledged by me. O that God the Holy Ghost may make me more and more wise unto salvation, and reveal unto me the mysteries of grace !

'This sheet is too small to enter upon it at large, which respects my past life ; I shall just mention a few of the prin-

ciple occurrences, during my being of thirty years. When I was nineteen, I ran from my father's home, spent all I had, and parted with my last shirt, and then engaged as a soldier in the German Legion, (being a Hanoverian,) in which I served his majesty five years; during that period I was in the bombardment of Copenhagen; in Spain and Portugal; and, at the taking of Flushinzen, was most wonderfully preserved in many hot engagements. After the return from Flushinzen, I procured my liberty by making my escape to London; after being at that place about two years, and having filled up the measure of sin, it pleased the Lord to stop me in my madness by his sovereign grace. I did not attend any place of worship, and thus was not converted through hearing the word of God; but the Lord's time was come, and he is not bound to means.

‘A portion of scripture, which I had learned when very young at school, darted into my mind, and instantly broke my stony heart, and I saw what a rebel I was; and, had not the Lord prevented me, I should have committed suicide. In short, I cannot describe the state of my mind, which was relieved however soon after, when it pleased the God of Abraham, of Isaac, and of Jacob, to smile upon me through the “Lamb of God, which taketh away the sin of the world.” Bunyan's *Pilgrim's Progress*, in the German language, was made very useful to me. However, my comforts did not continue long; for I fell into the hands of arminians, who brought me into deep mire. When I told them my distress, they proved to me miserable comforters: they told me to do this and that; but alas! the more I worked, the deeper I sunk, until I happened to drop into a chapel, where, through the instrumentality of one there preaching, I was much comforted, and I bid finally farewell to all arminianism. How I came to be engaged in the Church Missionary Society, I cannot exactly explain now; I can only say, that I have been engaged and sent out to this place entirely against my will, and endeavoured to disengage myself, until I got on board

the ship. The following scripture did constantly compose my mind, when under great temptations, after I was engaged in the missionary cause :—"I will bring the blind by the way that they know not ; I will lead them in paths that they have not known ; I will make darkness light before them, and crooked things straight ; these things will I do unto them, and not forsake them."

' When I arrived here in this colony, I found it stocked with arminians ; and, as soon as my sentiments were discovered, I was disliked, and it was thought proper to send me into the mountains of Sierra Leone, amongst the liberated negroes, who are the offscourings of Africa. I went, encouraged by the above-mentioned passage of scripture, fully persuaded that the sovereign grace of God was sufficient to change the greatest cannibal in Africa ; and that, if God had from the beginning chosen any of them to salvation, through sanctification of the Spirit, he would in due time call them to the obtaining of the glory of our Lord Jesus Christ. The first Sunday I had nine hearers, which has increased to at least twelve hundred. These people lived in the mountains by tens and twenties, and so were dispersed in every direction ; they have, however, come out of the forest, and now at this place reside at present about fifteen hundred, children included ; about six hundred attend school, and above two hundred can read the word of God.

' In 1817, a young man came out, who is now with Christ in glory, who had much profited by your ministry, and who brought out a number of your tracts, also the Poor Man's Commentary ; and I must confess, that I firmly believe that that young man was sent for the purpose to bring those books here. I have reason to bless God, that they ever came into my hands. When I was in England in 1819, this young person died, and in his will desired that his books should be distributed amongst the remaining missionaries ; but as I was absent then, they thought it right to pass me by, and I have not seen any of your works. What is become of them I

cannot tell ; one who was present went to England, and has most likely taken them. But I must conclude, and as I have not disclosed to others what I have briefly stated above, I would beg you to let it remain with yourself. Being fully persuaded, that you daily watch the sovereign acts of our covenant Jehovah, I have been induced to state the above. Should you be pleased to favour me with a few lines in return, I should be extremely happy to receive them.

‘Now may God the Father, God the Son, and God the Holy Ghost, the triune and covenant Jehovah, bless, preserve, and keep you, is the prayer, reverend and dear Sir, of your most humble and affectionate servant in Jesus,

‘ W. JOHNSON.’

LETTER II.

‘ REGENT’S TOWN COLONY, SIERRA LEONE,

‘ APRIL 20, 1822.

‘ MY DEAR SIR,

‘ Your very kind and affectionate letter of October 17, 1821, with a part of ‘ The Poor Man’s Commentary on the Old Testament,’ came safe to hand. Be so kind and accept my thanks for them. I trust it is another proof of the sovereign mercy of our covenant Jehovah, that he has inclined you to take notice of one of the most unworthy of the Lord’s sheep in this distant land. I pray that the letter received may not be the last ; but that you may feel still inclined to send me a few lines now and then. As the elect are *one* with their *glorious Head*, being members of his body, of his flesh, and of his bones ; they long and love to hear from each other, and of their Head, who is altogether lovely.

‘ I mentioned in my last, part of my past life, especially how I was led to adore that grace, which is free, full, and sovereign. I am still led to see and experience more and

more, that it is the only source of comfort to poor self-condemned sinners ; and that those people only enjoy the peace of God which passeth all understanding, who have been and are led by God the Holy Ghost to see themselves interested in it. How few are in our days favoured to see these things ! And why ? “ even so, Father, for so it seemed good in thy sight.” Many will acknowledge the truth, but as much as possible avoid to bring it forward in the pulpit. The most of my fellow-labourers call themselves calvinists, but still they are not altogether orthodox. There is one, who was an arminian when I first arrived here, who withstood me to the face, but has since entirely changed : he fully agrees with me now in every point, has denied all he once asserted, and boldly preaches now a full Saviour. Since his change, it has pleased the Lord to bless his labours. Your works are much read and admired by him. The rest are not decided, they are something like those who are called ‘ evangelical preachers.’ Sometimes they produce a little fruit, but it does not continue, but vanishes again like the early dew. We have a monthly prayer meeting, at which all missionaries attend, and which is the only opportunity I have to find out their sentiments. When they engage in prayer, they will address the Father through Christ, and perhaps pray for the Father’s Spirit ; but address neither the Son nor the Holy Ghost as distinct persons ; and thus come so near unitarianism. I cannot feel comfortable, unless I address God the Father, God the Son, and God the Holy Ghost, as three distinct persons in one covenant Jehovah.

‘ When you are pleased to write again, be so kind as to give me a few lines on this head. My humble flock enjoy these things, and I humbly trust, that many are under the divine teaching of God the Holy Ghost. Some time ago, a poor negro woman came to me and applied for baptism. As I have many visits of this kind, I paid at first very little attention to what she said ; at length, however, my mind was drawn to listen to her story ; and then, asked if she prayed ?

She replied, ‘Yes.’ I asked, ‘to whom do you pray?’ And she replied, ‘I pray to God the Holy Ghost, to shew me my sins, and give me understanding; I pray to the Lord Jesus Christ, to forgive me my sins, for he died for sinners; and I pray to God the Father, to receive me through the Lord Jesus Christ. Me sin too much, and that make me pray so.’ I said, ‘then you pray to three Gods!’ ‘No, massa, them three be one God.’ Thus we see, that God teaches his people alike, whether they are black or white.

‘Our church is now built large, and will accommodate when finished about two thousand persons. The number is great which attend, and all appear eager to hear the word; but I believe, that the real number of believers is still but small. May the Lord, who appeared unto Jacob, be with you in the close of your pilgrimage. So prays, your’s, in the Lord Jesus Christ,

‘W. B. JOHNSON.’

I have not introduced these letters merely by way of episode to my narration, though Mr. Johnson, as a correspondent of DR. HAWKER, might be allowed this mark of respect; but to shew in how many ways this man of God was made useful; not only in the army and navy, as before observed, but even among missionaries. Yet, from these letters we may note, that if a servant of Christ, wherever or whoever he may be, declare the sovereignty of God in the election of grace, “in making known the riches of his glory on the vessels of mercy which he had afore prepared unto glory,” how invariably these sentiments are disrelished by the carnal mind; and even by those who profess to believe them, how frequently are they withheld, either from worldly policy or a false delicacy, or an ungracious timidity lest they should give offence. But we may also note, that where this grand doctrine is made prominent in the ministry of the word, how the Lord works with the word, and confirms it with signs following.

I have indulged thus largely on the subject of missions, because our worthy friend was not unfrequently assailed on

this ground, as if he were hostile to every one who embarked in the missionary cause ; but he was not only ready to give the right hand of fellowship to the humblest missionary, who shewed by his credentials that he was sent of God, but to bid him God speed ! His soul was one with them, whom he considered in verity one with Christ.

It has also been stated, that he was hostile to the Bible Society. The Bible Society had for some time his fullest concurrence ; but he saw human policy mingling in the stream of its public benevolence—an undue solicitude was shewn for the patronage of the great, and unwarrantable concessions made to the prejudices of the papists. He feared also, that much evil would arise in employing men who knew not the truth to be the translators, and by so much the interpreters of God's truth in another language. But he continued a regular subscriber, until it was discovered that the books of the Apocrypha had been intermingled with the word of God, and sold in this interpolated form by the agents of the Society. It is no more than honest to state, that their agents are now no longer countenanced in dispersing Bibles thus interpolated ; but it is much to be lamented, that any copies of this description were ever sent forth into the world ; for if men were not prepared to receive the pure word of God without this adulteration, they were not prepared to receive it at all.

At home among his family, in his parish, and in the military hospital, we have noticed the zeal of the exemplary Vicar of Charles, to make known the truths of the gospel, and to profit, if so it pleased the Lord, immortal souls. When called from home, the same hallowed principle evidenced itself in his unwearied labours and habitual readiness to avail himself of every opportunity to set forth the glory of a covenant God in Christ Jesus. Early in the year 1803, he repeated his visit to London, where he had been invited the year before to preach for the London Missionary Society. Sketches of this journey, interspersed with spiritual reflections, he soon after published.

“ A man on earth devoted to the skies,
 He sees with other eyes than ours; where we
 Discern a sun, he spies a Deity;
 What makes another smile, makes him adore.” YOUNG.

In taking leave of his flock, on the Lord's day preceding his journey, he says, ‘ It was reserved for the moment of separation from the people of my charge to be made sensible how very closely both their persons and their everlasting interests had wrapped themselves about my heart. Five and twenty years of a feeble but affectionate ministry among them, and which never had before been interrupted by an absence equal to the one now intended (excepting only by sickness, and once on a similar errand), called up a variety of interesting images before me, and awakened every anxious concern.’—‘ Many affecting ideas crowded upon my mind, when, in the close of my evening lecture, I came to say, farewell: so that I could only tell them, how greatly “ I longed after them all in the bowels of Jesus Christ,” Phil. i. 8.’

During his absence for four Lord's days, he preached for no less than *eighteen* charitable institutions, at different churches, chiefly in the metropolis, to recommend which, he principally wrote his Journal; and including these, he delivered no less than *twenty-five* sermons. This was certainly aggravating the offence, which had awakened the careful jealousy of the vicar of Manaccan. From this time, he generally paid an annual visit to town, and his popularity increased with increasing years. When it was known that he was about to preach, the avenues around the churches were crowded to excess. I have heard some of the London clergy, who love the truth as it is in Jesus, say, ‘ we should be happy to open our pulpits to DR. HAWKER; but, when he preaches, our own congregations find not only their seats but the isles pre-occupied, so that they cannot get in, and the throng is sometimes so great as to do injury to the seats and benches. Sometimes even the rails have been broken down, and the doors unhinged.’ I recollect his laconic

answer to one of them, who assured the Doctor, that this was the only cause why he did not venture to solicit him to preach — ‘What! are you afraid then to trust the Lord to make you amends?’ But I am inclined to believe, that this was a greater objection in granting to him the use of the pulpit than any high standard of divinity, which he was known to maintain. Such indeed was the admiration in which his preaching was held by the religious public, not only for the peculiar flow of eloquence and chaste metaphors of illustration, with which his discourses were enriched; not only for the warmth of affection and energy of expression, with which they were delivered; but for the purity of doctrine and spirituality of sentiment, with which the whole came recommended to their hearts, that they offered to build or purchase an episcopal chapel for his sole use whenever he came to London; and they entertained no doubt that arrangements could be made for any clergyman, whom he might nominate to occupy it during his absence. His own son was mentioned as a suitable person to be the permanent minister. If emolument had been his aim, here was a favourable opening to benefit both himself and his family; but, no! he was content with the vicarage of Charles, and sought no other benefice. With his usual courtesy, he acknowledged the kindness of his friends, who had formed themselves into a provisional committee for the purpose; but he declined to sanction the measure, or to receive this token of friendship and esteem, which they so generously tendered him.

The honours and emoluments of this world was not the object he kept in view. In one of his journeys to town, one of the nobility at Bath, particularly requested an interview with him, which was granted; and as a mark of distinguished favour, which might have led to other considerations, he was personally solicited to accept a chaplain’s scarf, and as a proof of the readiness and cordiality with which it was conferred, the necessary document was prepared free of all expense to him; but with equal courtesy, he

assured his noble friend, that he sought no other title or distinction than that of the Vicar of Charles; and, consequently, declined the intended honour.

Before we proceed, it will be well to call the attention of the reader to a custom which he adopted in all his journeys; and where the weight of character and the dignity of office will sanction the invitation, it may be adopted not only with propriety, but with success. ‘It is my custom in travelling,’* saith he, ‘to invite the master or mistress of the inn, at whose house I am, with as many of the family as feel disposed to join in the morning or evening worship. This was done with such happy consequences at Reading, (*i. e.* in his way to town) that in our return, there needed not the invitation to be repeated.’ In his little tract, called ‘The Traveller,’ in which he gives the outlines of his manner of conducting worship at an inn, he saith, ‘though I have sometimes, and not unfrequently, observed the alteration made upon the countenance of the waiter at the inn, in my proposal of prayer, yet such things have never discouraged me from constantly following up the invitation. On the contrary, by a firm and decided perseverance, I have in many places overcome all difficulty. Indeed now, from long custom, and especially in those inns, where from going more than once I am known, it is in some measure become habitual; and the inhabitants of those inns would, I believe, be disappointed were I to omit the invitation.’ ‘Who knows,’ continues he, ‘what hidden ones of the Lord may be in such a house? Who shall say, what blessed consequences shall follow? Let no man shrink from it. That sweet promise is absolute—“In due season ye shall reap, if we faint not.”’

From another clerical friend, I have heard the good effect of this practice. He was at a town in the north, at an inn, and sent an invitation to any of the family to join him and a brother clergyman in their morning devotions; but no one

* Vol. VII. page 694.

attended, save a female servant, to whom they spake of the privilege of prayer and of the glorious things of Christ's kingdom. She pleaded, that she had no time for prayer! 'Surely,' said one of the clergymen, 'it would not take much time to bend the knee before the God of all grace, and say, *Lord, convert my soul!*' Some considerable time had elapsed before he visited the same place again, and on knocking at the door of the minister's house, who also preached the doctrines of the cross, he recognized on its being opened the servant who had on the occasion mentioned attended their morning worship at the inn. The Spirit of the Lord had so impressed the short prayer which he had suggested on her mind, that she could not forget it. *Lord, convert my soul!* was oftentimes in a day breathed in a sigh or mingled with a tear, till she felt and enjoyed the privileges of the gospel. She left the inn, and hired herself to the minister of the parish, that she might share in the privilege of morning and evening worship in his family. Thus the Lord works and accomplishes his purpose in a way that we know not.

In speaking of the reluctancy and aversion, which has been sometimes shewn in the features of a waiter at an inn, on the bare proposal of prayer, he mentions a striking instance of the same feeling which came under his own notice. 'Well do I remember,' saith he, 'in the family of one, who is now a peer of the realm, where the most sovereign contempt was manifested by a valet of the house to family worship. Not satisfied with constantly absenting himself upon those occasions when prayer was observed in the house, he proceeded to shew a yet more decided hatred to the service, and made a point to insult the whole of the family while at their devotions. For this purpose, he contrived to place himself in the adjoining room to the one in which they had assembled; and by noise in whistling, singing, and throwing about the furniture, as his corrupt humour directed him, to turn if he could the whole solemnity into ridicule. But without being supposed to know that this

conduct of his was designed, his master took occasion to enquire of him, how it was that he never attended family prayer. 'Prayer!' said he, and with the most impudent brow of scorn and derision, 'I never did live in a praying family, and never will.' 'True, my friend,' said the Doctor, in answer to what he heard, for he was present, 'you have for once spoken the truth. You never have known, it is plain by what you have said, what prayer is and the blessedness of it; and living and dying in this prayerless state, you never will. For in hell there are no prayers, and to that family you are hastening, and ere long will live in it for ever.'

This anecdote shows, that although he was indeed a Barnabas to the church, in administering consolation to the humble and contrite, yet he was a Boanerges to the ungodly, whose acts of audacity and impiety merited the severity of reproof. He knew how to rebuke sharply, and with all authority. Tit. i. 13. ii. 15.

In the year 1803, was also commenced the first volume of his 'Poor Man's Commentary on the Bible.' 'The idea,'* says one of the reviewers of this work, 'of publishing a Commentary on the Bible for the poor, and in so cheap a form (that is, in penny numbers), certainly does honour to the benevolence, as well as to the judgment of DR. HAWKER. The poor man, who either by his own industry or the benevolence of a friend, possesses that inestimable treasure, a Bible, and who is anxious to understand its sacred contents, and compare spiritual things with spiritual, will feel many obligations to this popular writer, whose plan comprises the following interesting particulars. 1. An introduction to every book, and a table of contents to each chapter. 2. References to other passages of scripture, by way of illustration, with occasional elucidations and remarks. 3. Reflections, at the close of each chapter, by way of improve

* Evan. Mag. 1803, page 309

ment. It was said of two celebrated commentators, Cocceius and Grotius, that the one found Christ everywhere, and the other nowhere. DR. HAWKER is of the former school, and Jesus is the name, which he everywhere “delighted to honour;” so much so, that we fear in some instances, he has overlooked the primary and literal sense to introduce allegories, which can hardly be justified. He writes, however, with great modesty, and the general design is so good, and its tendency so excellent, that we earnestly hope the author will be spared to prosecute his design, and that it may be a standing blessing to the church, especially to its poorer members.’

In this introduction, he reminds the reader of that which our Lord himself declared, John v. 46, “Moses wrote of me;” and charges him to place this motto by way of remembrance at the head of every book, and of every chapter of the writings of Moses.—“Moses wrote of Christ.” From this unquestionable authority, he thinks we are warranted to say, whenever we open any of the writings of this distinguished servant of God, whether it be discovered by us or not, *Jesus is here*. In following up this impression, it may be admitted, that the ingenuity of his imagination has discovered some outlines of the profile of his all-glorious Lord, in passages and characters where a mind less fertile or excursive would never have sought him, which has brought him under the censure of some, who are too fastidious to admit, or too indolent to examine the authority of his argument. But is this the height of his offending?

This his reproach ! that his dear Lord he sought,
In types obscure, where others ken him not ;
This his sole error !—Justice is suffic’d
His very errors lead the soul to Christ.

As I shall have occasion to refer again to this voluminous work, I shall merely observe, that although for many years much of the time which he could spare from his parochial and other engagements was chiefly occupied in writing his

Commentary, yet other subjects occasionally and not unfrequently employed his pen.

In the year 1804, three small interesting tracts were sent to the press, 'The Brother born for Adversity,' 'The Friend that loveth at all Times,' and 'The Plant of Renown.' The design of the author was to exhibit to the youthful mind the Lord Jesus in all his loveliness; and in the contemplation of him under these characters, let the thoughtful youth say, Is there not somewhat in the very name of a brother, which tends to endear Jesus to the heart? And what friendship can there be so stable in its basis, or so promising in its results as the friendship of Jesus? And in all the science of botany, if such be his study, is there a plant so sweet, so verdant, so truly perennial, so rich in beauty, or so exuberant in fruitfulness, as to be compared with Him? 'Hail! thou eternal Plant of never-fading renown!' exclaims every believer, whose heart is in union with his who wrote this little tract, 'may my soul gaze for ever on thy beauties and live upon thy fulness—O be thou to me the sum and substance of all my joy in time and to all eternity.' Our worthy friend has shewn, by this little work, that he was no stranger to botany. 'Perhaps,' saith he, 'in the whole circle of sciences, none can be less exceptionable, because none is less harmless, than the study of the botanic garden; but even here, as in human life itself, so in this department of one of the principal sweeteners of life, a wintry dispensation must come, and, when it comes, it must invade and desolate the most promising prospects. But it is the prominent feature of him, who is the Plant of Renown, that amidst the perishing nature of all things around, "He is the same, and his years cannot fail." In the recollection of this, how doth all the loveliness of all earthly flowers languish, and the durableness of every perennial die away. Eden itself appears but a desert.'

In 1806, his 'Sailor Pilgrim' first made its appearance. It is drawn up much in the same manner as his *Zion's*

Pilgrim and Zion's Warrior. To give the three works a similarity of title, it may not be unfitly called *Zion's Mariner*. In the preface, he says, 'It will be very evident to the reader of discernment, that I have given scope to the imagination in the execution of my plan. Many fancied situations are figured in the history, which, without bordering on the improbable, may very fairly be supposed to have taken place in a sailor's life. I hope I do not err in this. The holy scriptures seem to authorize such plans of teaching. The prophets used similitudes, and the Lord of the prophets taught in parable. The reader is desired to recollect, that the Sailor Pilgrim is no other. Indeed, several of the events noticed in this little work, are taken from real life; but the great outline of the history is but fable.' In the second part of this work, which did not appear till 1809 there is a truly interesting anecdote given of N. Vincent, Esq., Admiral of the Red, which he states to have heard from the Admiral more than once, which is strikingly illustrative of the gracious providence of God.

In a work written purposely for seamen, which describes the life of one who knows what it is to conflict with other storms and tempests than those which agitate the unwieldy world of waters, it is natural to expect a reference to be made to the anchor of hope. The author of the *Sailor Pilgrim* has drawn a striking resemblance between the believer's and the sailor's anchor, yet shews, that in many instances the resemblance is lost. 'The one,' saith he, 'throws out his anchor to an uncertainty, it may or it may not find anchorage: but the other hath nothing doubtful. The sailor's hope may be frustrated, from many and various causes; the anchor itself, how strong soever, may break; the cable separate, let go its hold, or be itself snapped asunder, and the ship drive: but the sinner's can never give way; it is sure and stedfast, for it entereth within the vail; it rests, as the church itself doth, upon the Rock, its Almighty Founder, and the gates of hell cannot prevail against

it.* But it is remarkable, that in a work of this nature, no reference is made to the mariner's compass or the polar star. Whether he considered them subjects too trite, or whether they escaped his recollection at the time of writing it, I know not; nevertheless, although these similes are not used or alluded to in all the work, as far as I have noticed, yet, is not Jesus the author's guiding star? And does he not assure us, though not couched under the same language, that even, when this star is from inward darkness not discoverable, there is an influence by far more attractive and mysterious, than that of the magnetic needle, which directs the steerage of every sailor pilgrim, embarked in the ark of the covenant, by its undeviating tendency to one grand centre of all spiritual polarity, (if I may so designate the Lord Jesus,) in whom all divine attractions concentrate, and our best wishes meet; I mean, the influence of the Holy Spirit, which not only directs his steerage, but draws the heart of every believer uniformly to Christ.

But this venerable *champion* of evangelical truth, (for such I do not hesitate to call him, although it has been appended to his name as a term of reproach,) was not permitted to remain long unmolested, in the tranquil enjoyment of winter's quarters. He, who had contended for the truth against a Porter and a Polwhele, had, in the year 1808, to enter the field against a Barrister, who had opened a masked battery upon him. His work was anonymous, entitled, 'Hints to the Public and the Legislature on the nature and effect of Evangelical Preaching.' In which he attempts to prove, or professes to shew, that evangelical preaching is the inlet of sin—that the doctrines of grace lead to licentiousness—that a system of morality is competent to the full correction of the minds and morals of men! As he had made the Doctor and his writings a target for his mark, upon whom, however, the strongest, keenest shaft which this forensic bowman could

* Vol. III. page 322.

send from his unvalorous covert, though drawn to the very barb, made no impression either to the wounding of his honour or his peace, the courteous Vicar of Charles immediately addressed to him a Letter, and expressed the obligations under which he was laid for the honorary distinction conferred upon him in this attack. ‘There is, I confess, saith he, ‘an awkwardness in addressing one that is unknown—but though I know not to whom I write, yet I well know *for* whom I write. In such a service, I feel a confidence too firmly grounded to shrink from abuse. I should pity indeed the man, who suffered even his haste to be impeded upon an errand of mercy, and much more, if he lost his temper, because some angry looker-on threw dirt at him as he passed.’*

After stating, that the general tenour of a man’s life is the truest refutation of all anonymous calumny, he subjoins: ‘It will not, I hope, be considered either unsuitable or unbecoming in me, (indeed it ought not upon an occasion like the present) if I contend for an honourable distinction of character equal with my censor, be who he may, in all the departments of moral, civil, and social life. And the jurors of my conduct, he himself shall impanel. You shall gather them, sir, if you please, from the common mass of all that know me. Neither will I challenge the restriction of them to such as have similar views of religion to myself; but let the whole, if you wish it, be selected from those who differ from me in sentiments of faith, but are disposed to give full testimony to exemplary practice. In the parish where I now dwell, and where the last *thirty years* of my life have been spent, I venture to take confidence, none can or will come forward to impeach a line of conduct, engaged for the most part in the humble and peaceable, but laborious office of a parochial minister.’†

‘Is this appeal to an honourable reputation,’ says the worthy Vicar, ‘foreign to the modesty becoming me? Is

* Vol. IX. page 6.

† Vol. IX. page 7.

it in any degree departing from my own principles of the fallen state of man? Far, very far from it. There is a wide distinction between our views of moral rectitude, in the comparative statements of human life, as they relate to man with man, and as that rectitude appears in the divine eye. When man stands opposed to man at this bar of judgment, good works may and indeed ought to be fully appreciated. But when man stands at heaven's tribunal, here, "all the world must become guilty before God." But the cause for which I address you, is not the defence of my character but my doctrine—every other consideration with me, is lost in this one.* 'You say, that evangelical preaching is the great inlet to sin: it is to the want of it, that I ascribe the abounding of iniquity. You contend, that the doctrines of grace lead to licentiousness: I assert, that it is that grace alone, which bringeth salvation, which can teach us, or when taught enable us, to practice the divine lessons of "denying ungodliness and worldly lusts, and living soberly, righteously, and godly in this present world." In your calculation, a system of morality is competent to the full correction of the minds and manners of the people: according to my creed, nothing short of a change of heart can accomplish a reform.'†—'If, according to your apprehension of the persuasiveness of moral preaching, it is fully competent to induce a reform among all ranks and orders of people, will you or can you explain why it is that it should so uniformly fail of its end?'‡

'If you have candour, you must allow, that not all the eloquence of moral preaching, joined with all the eloquence of self-interest, and under circumstances the most promising from refinement and education, and circumstances at the same time the most alarming from the consideration of personal safety; yet all unitedly taken together have not been found sufficient to give a new bias to the human heart, but have

* Vol. IX. page 9.

† Vol IX. page 11.

‡ Vol IX. page 13.

lost their effect. I observe, from the portrait which you have drawn of human nature in the dark shades of it, the exercise of your pencil has been limited to the humbler walks of society. Was it, sir, because you could find no originals of real life to copy from of similar complexions among the higher order of the people? Surely you have read mankind to very little purpose, or rather, to no purpose at all, if you do not know, that the *historic gallery* of the nations, in the living and moving characters of it, could furnish you with as many and as highly finished subjects for the brush, among the great as among the small, and where the features of human depravity would appear full as large and prominent.*

Thus the Doctor shews, by an appeal to existing circumstances, how universally prevalent is the spiritual disease of our nature, and that no moral preaching can effect its cure. From the quotations which the Barrister had made from Dr. Blair's Sermons, and the handsome terms in which he had spoken of him, it seemed to imply, that he was among his admirers. On which Dr. H. expresses his belief, 'that there are many who appreciate very highly the elegance of Dr. Blair as a writer, who have a sovereign contempt for his principles as a divine. I had the pleasure,' continues he, 'of Dr. Blair's correspondence before his death; and, I believe, was among the latest to whom he wrote. His creed and mine were not conformable to the same standard; but I have no right to feel displeasure on this account. The complexion of the mind, like the stature of the body, will vary; every man is not alike six feet high. His views of some of the grand distinguishing doctrines of the gospel, I have always admired.'—'In the first volume of his Sermons, on the subject of devotion, Dr. Blair thus delivers his faith on the doctrine of regeneration— 'The great Author of our religion, who 'well knew what was in man, laid the foundation of his whole

* Vol. IX. page 14.

‘system, in the regeneration of the heart. The change which was to be accomplished on his followers, he did not purpose to effect merely by regulating their external conduct; but by forming within them a new nature, by taking away the heart of stone, and giving them a heart of flesh.’ *

‘Now, sir,’ saith our venerable friend, in his appeal to the Barrister, ‘from this striking passage in the Doctor’s sermon, allow me to ask, did Dr. Blair believe in the doctrine of regeneration? If he did, (as who upon earth could question it, after so palpable a testimony from his own words) how can they who profess to shelter themselves under the Doctor’s wing, deny the doctrine of regeneration, as if morality and not grace was the sole topic of his discourses?’

‘In his second volume of Sermons, on the subject of the happiness of a future state, Dr. Blair thus expresses his ideas of the doctrine of the atonement:—‘How are the robes of the blessed washed? Whence is derived that spotless purity in which they are arrayed? The Spirit of God has answered us; “From the blood of the Lamb;” leading our thoughts to that high dispensation of mercy, to which the saints above owe their establishment, first in grace and then in glory. From that blood which “was shed for the remission of sins,” flow both the atonement of human guilt, and the regeneration of human nature.” ‘Now, sir, from this specimen of Dr. Blair’s belief in the great doctrine of *the atonement*, as well as from what was reviewed before concerning his sentiments on that of *regeneration*, suffer me to ask,’ says the worthy Vicar of Charles, ‘had the Doctor lived to the present hour, would he have thought an apology necessary for evangelical preaching?’

The pains which our worthy friend takes to defend the character of Dr. Blair from being ranked among the mere moral preachers, (though it is to be wished, that his evangelical principles had been more conspicuous in his writings,)

is highly creditable ; when it is considered that the Edinburgh divine was among the first to honour him with the diploma of Doctor in Divinity, for his Sermons on the Deity of the Lord Jesus Christ. And in writing this Memoir, I could not omit copying these quotations, and DR. HAWKER'S remarks thereon, to give a prominency to this noble trait in his character. He knew how to requite a kindness in a friend, and to vindicate his honour.

In consequence of several distressing cases which came under his notice in his usual occupation of visiting the sick, where he found a more than ordinary apprehension of mind, lest their situation by reason of sin had precluded them from the hope of mercy ; for the relief of such mental maladies, he published a little work, entitled, '*A Prop against all Despair*, intended for the consolation of self-condemned sinners in general, but more especially for those perishing souls who fear they have sinned against the possibility of pardon.' This little book the writer of this Memoir has found useful to characters of this description, and more especially the doctrines contained therein, not only in cheering the prospects of the dying, but in removing the doubts of the desponding. And there is no doubt, but many ministers are able to bear the same testimony in its favour. Both Mr. Polwhele and the Barrister enter their protest against it ; but in the vicissitudes of life, men have been brought to feel the need of those very props, which they in their self-confidence have previously despised.

'In the representation you have made,' saith the Doctor to the Barrister, 'of my writings to the public and the legislature, (from what motive I leave you to determine) you have endeavoured to blacken my character, as if the magistrate's authority would be incompetent to keep due order in the metropolis, while my publications are suffered to be circulated.' After having, in self-defence, shewn for whom the book was designed, and with what object it was written, that is, to enquire whether there be not, under divine grace, a

sufficient prop found in the glorious gospel of the ever-blessed God, to stay up the hopes of every poor perishing and self-despairing sinner, the Doctor presses the question—‘ Now, sir, suffer me to ask, how could you, under all the fine impressions you profess to feel of the love of God, and of the love of your neighbours in your heart, and with the full prospect of heaven in your view from keeping the commandments, and standing pre-eminent in the practice of all moral duties, how could you venture to tell the public and the legislature what you have respecting this little book of mine?’* The sum of which accusation was, that it gave permission, yea, encouragement to add sin to sin.

The Barrister’s want of candour and fairness in thus misrepresenting the truth, was only commensurate with his ignorance of scripture, which he betrays in his attack on the Rev. Mr. Toplady. ‘ So little acquainted are you with the word of God,’ says the Doctor, ‘ that you have literally taken a passage in Toplady’s sermon, which he had made use of from Paul’s second epistle to Timothy, (chap. i. ver. 9.) and from this presumptuous conclusion in your own mind, you have presumptuously said, if this be the doctrine of the true gospel, then the new testament cannot be the true gospel.”† O that men would read their Bibles with more attention, before they pretend to be the censors of others, or undertake to decide what is truth !

The conclusion of this letter is grand and affecting ; and although I have quoted so much, to give the reader a fair view of the controversy, I hope to meet his indulgence in making another brief extract.—‘ If the change,’ saith he, ‘ you seem so much to wish for was once to take place, if evangelical doctrines were driven out, and moral essays only to supply their room, doth it not strike you, that such duplicity between our articles and such preaching must sooner or later call down the divine displeasure. “ The

* Vol. IX. page 31.

† Vol. IX. page 33.

blood of souls (saith God by his servant the prophet) will I require at your hands." 'Which,' saith Chrysostom, 'are thunderbolts, and not words.' And if the right-aiming thunderbolts of God should once be sent abroad in this visitation, it doth not require the spirit of prophecy surely to foretell the fire will be awful. The venerable turrets of our churches, which rise to the clouds, will not be able to resist the lightning with which they are charged. In vain doth the cross stand as an electrical conductor on the dome of St. Paul's, if the preaching of the cross be not held within. Nothing but the blood of the lamb sprinkled on the houses restrained the destroying angel from entering.*

In the first pamphlet, the Barrister from appearing to be a friend to the established church, threw a disguise over his own real creed; but in his *second*, he betrayed a socinian sibboleth. The Doctor, from certain expressions, suspected the unsoundness of his faith in this particular; charged him in this *second* reply with being a follower of Socinus, confessing himself, at the same time, ready to retract the charge with pleasure, if the Barrister would briefly say in his next pamphlet, that he believed in the Godhead of Christ. A third book of *the Hints* has since appeared, in which the Barrister notices the Doctor's second letter, but not the challenge therein sent him.

In the commencement of this second letter, in answer to the Barrister's second pamphlet of 'Hints,' the Doctor says, 'I have this moment heard the *second* blast of your horn, and hasten to meet you in the field of battle. And now you no longer appear in a questionable shape, which you assumed in your former controversy, I no longer feel the embarrassment I then laboured under, from an unconsciousness in what character I had to approach you. Indeed, as I now and then glanced your armour, I thought, (but I rather wished to suppress than to encourage the idea) that I

* Vol. IX page 35,

espied the arrow of heresy in your quiver.”^a ‘And while you are engaged in your way (saith he, in another page) in *dissecting* with attention, as you term it, the *body* of evangelical doctrine, I hope that I may be indulged in mine, in *lecturing* with equal freedom on the *skeleton* of unitarianism.”^b

In this second letter, the Doctor recapitulates the substance of his former one under distinct heads, to shew that he had already met several charges, which the Barrister boldly and unwarrantably asserts he had not noticed. In the latter part thereof, he justifies his doctrines from the clear and express language of the church of England, in her truly scriptural articles, and strongly marks the absurdity of the Barrister, in impeaching him for his faithful adherence to the very doctrines, which by law and conscience he was bound to maintain. ‘Here is a man,’ saith the Doctor, ‘who comes forward with unblushing confidence to impugn a minister of the establishment, for preaching the very doctrines which the law itself hath appointed, and which, at his ordination, the accused was set apart to support. And this man not only comes forward to criminate on this ground, but actually calls upon the legislature to devise some method for putting a stop to the propagation of those very truths, which that legislature hath in its wisdom for many successive generations established. Such an attempt forms an outrage, not only upon common law, but common sense. It is a phenomenon in history reserved for the opening of the nineteenth century.”^c

In the *third* pamphlet, the Barrister speaks of approaching the Doctor with respect, after all the contumely which he had so profusely heaped upon him; but intimates, that it was his profession, and not his abilities, that had this claim upon him. But it is doubtful, if he had not smarted from his superior abilities, whether he had ever paid homage to his profession, as a minister of that faith, which, if honest, he

^a Vol. IX. page 37.^b Vol. IX. page 40.^c Vol. IX. page 72.

must have wished to annihilate. As the Doctor had pledged in his second letter, that until his opponent had filled as many pamphlets as he had already filled pages, he would continue to follow him up, step by step, he published a *third* letter, in answer to the third book of *Hints*: in which, he introduced lectures on unitarianism, together with a comparative view of the similarity in the principles of the unitarian faith and Mahometanism.

In this controversy, we see gracefully blended in all his conduct, qualities which rarely meet, or when combined, like precious stones of different colour in the same golden ouche, set forth each other by a variety of lustre—the dignified courtesy of the gentleman, with the deep humility of the christian; the patient forbearance of the injured minister, with the skilful swordmanship and home-thrust of the polemical divine. He has indubitably shewn, that his weapons were not carnal; and after having laid his antagonist low, stripped his quiver, and broken every shaft, he bends over him, not with a shout of triumph, but in the attitude of prayer for his fallen adversary; and thus closes a contest never to be renewed again by the same combatants in this world, nor submitted to any court of decision, till opened in a court from which there is no appeal, before the Almighty Judge of quick and dead, at the last audit of all human causes. ‘God, in mercy grant, if it be his holy will,’ saith this special christian pleader for his very accuser, ‘that it may be said of you, concerning your present contempt of Christ, as Peter had in commission to tell the Jews; “I wot,” said he, “brethren, that through ignorance ye did it,” Acts iii. 17. And much would it rejoice my heart, if God should grant repentance to the acknowledging of the truth, in the instance of many an unitarian beside yourself, that you might be recovered out of the snare of “the devil, who are taken captive by him at his will,”’^a 2 Tim. ii. 25, 26.

^a Vol. IX. page 171.

It is not without design, that I have omitted to notice in their proper place, as to chronological order, several small publications of our beloved friend, and to defer it till this period of his history, that I might whilst noticing them meet some unjust remarks made upon them in the *Christian Observer*; and made at a time when it appeared in some measure to be siding with an avowed opponent of evangelical preaching. As I before observed, the unitarian Barrister had entered his protest against the Doctor's little work, 'a Prop against all Despair.' The cause is obvious. The chief remedy therein prescribed is brought from doctrines which the soci-nians vilify and deny. But in the review of the Barrister and others on evangelical preaching, which appeared in the *Christian Observer*, for June, 1809, it is said, that 'Dr. HAWKER in this work exalts the doctrine, "that all sins shall be forgiven to the sons of men," at the expense of this doctrine, "that without holiness no man shall see the Lord."' 'At the expense of this doctrine!' Has the Doctor then in this work invalidated this doctrine? Does he not call it in the preface a *horrible* maxim, "to continue in sin that grace may abound?" Does he not, in the work itself, call the attention of the reader to this distinguishing property of the everlasting covenant, "I will put *my* fear in their heart, that they shall not depart from me?" Doth he not teach, how earnestly he should pray for grace to be a *follower* of them, "who now through *faith* and *patience* inherit the promises?" Doth he not immediately subjoin the prayer, that such a one may be "faithful unto death?" After enumerating the black list of awful characters mentioned by the apostle, 1 Cor. vi. 9, 10. doth he not remind his reader of the change they underwent, by following up the quotation, "But ye are washed, but ye are *sanctified*, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God?" Was he not professedly speaking to such poor perishing sinners as fear they have sinned beyond the hope of mercy? And is not the sum and substance of the whole

work comprised in the apostle's exhortation to the trembling jailor—"Believe in the Lord Jesus Christ, and thou shalt be saved?" Did he not guard his doctrine by requesting the reader, before he entered on the perusal of this little treatise, to ask his heart—"Am I really awakened under a solemn conviction of my sin and depravity, to an anxious concern for salvation; *and is sin become my greatest burden, and a deliverance from it my first and most earnest desire?*"

Yet all this will not satisfy the querulous reviewer. 'This preparatory question,' saith he, 'should have been pressed home more strongly.' As if it were to be done by mere strength of argument, forgetting the words of the prophet, "Not by might, nor by power, but by my Spirit, saith the Lord!" 'The sinner,' he adds, 'should have been cautioned, before he *applied to himself* the consolations of the gospel, to examine whether he really *hated* sin as an offence against God, or whether he only *dreaded* it as bringing down punishment on himself.' Surely all this is fully implied and understood in the preparatory question; but here again, in the use of the unscriptural phrase, of *applying to himself* the consolations of the gospel, the reviewer seems to forget what the Lord hath said, "I wound, and I *heal*:" and although the apostle speaks of administering comfort to others, it is said to be "with the comfort wherewith we ourselves are comforted *of God*," 1 Cor. i. 4. It is the prerogative of the Holy Ghost, and his only; all without him are comforters of no value. 'He should also have been warned,' continues he, 'that he must, should his life be prolonged, devote that life to the service of God, and by his zeal for good works, and his practice of holiness, prove his faith genuine, his repentance sincere, his gratitude to Christ that died for him warm and active.' (Oh! how much of self-sufficiency is there in all this!) 'Of all this, however, we find nothing,' saith he, 'in this Prop against all Despair!'

But I would ask, with all deference and humility, would it be judicious, would it be seasonable, to give such cautions

and warnings as these, at a time when a man is supposed to be verging to despair? As well might the sage reviewer, if present, have taken the apostle by the elbow, when administering consolation to the trembling jailor, and have whispered — press home more strongly some preparatory question; he should have been cautioned before this to examine himself from whence his terror arises; he should have been also warned, that he must, should his life be prolonged, devote that life to the service of God, and so forth. Of all this, however, we find nothing in the apostle's admonition to the trembling jailor!

The worthy Doctor, in reference to David's plea with God, expressed in the 25th Psalm, "For thy name's sake, O God, be merciful unto my sin, *for it is GREAT*;" well observes, that 'this kind of arguing, were it made among men, would be considered strange indeed; for we use the very reverse. It is the common maxim to endeavour to extenuate the offence by pleading the never having done it before, and the hope of not falling into it again. But with God the plea differs. (As much as to say, we dare not plead their littleness, but we plead the need of his mercy from their greatness.) The greatness of our sin pleads with the greatness of divine mercy. "Deep calleth upon deep." * "At such language,' the reviewer adds, '*we really shudder*. And this from a fear, lest many should conclude from this language, that they ought to continue in sin that grace may abound.' As well might they shudder at the apostle's language, "the blood of Jesus Christ cleanseth from all sin."

But it is much more shuddering to the poor despairing sinner to be told, that he *must* do this and *must* do that, without informing him from whence he is to have help or strength; that the Lord hath assured us, that his grace is all-sufficient; that as our day is so our strength shall be; that the Holy Spirit helps our infirmities; that our heavenly

Father will, with every temptation, make a way for our escape, that we may be able to bear it; that he giveth power to the faint, and to them that have no might he increaseth strength. Of all this, however, we find nothing in the amendment suggested by the reviewer, as to the Prop against all Despair !

In a tract, entitled, ‘Solemn Questions for Members of the Church of England,’ published in 1798, will be found this sentence : ‘I shall not declaim on the moral excellence of human nature, while our church prayers with one voice continually declare, we have no health, no excellence in us ; neither shall I recommend, that human strength be exerted in acts of moral virtue *to procure our salvation*, while the same form of worship solemnly assures us, that in God alone is our help found.’^a This is made the subject of animadversion by the Barrister. ‘We do not fully understand,’ saith the same reviewer, ‘what vindication Dr. Collyer meant to suggest for this passage, by printing these four words in italics, *towards their own salvation*,’ for thus the Barrister had altered them. But I would ask the reviewer, is it not plain, that though all our powers may be exerted to serve and praise the Lord, and to evidence our faith and love, when quickened to newness of life by the Holy Spirit, yet nothing of this is done, or can be done *to procure our salvation*, or *towards our salvation*, much less mere acts of moral virtue, which have all of them the nature of sin, if produced by mere exertion of human strength, and not done in faith ; “for whatsoever is not of faith is sin,” Rom. xiv. 23. See also what the thirteenth article of our church maintains on this point. The faithful and laborious Vicar of Charles has suffered much in his character from ignorant, injudicious, and prejudiced reviewers. How far they have impeded his usefulness will be determined at the last day !

In 1803, was published a small pamphlet, denominated,

^a Vol. X, page 219.

‘The Spirit’s Work in the Heart, the great Witness to the truth as it is in Jesus, a small token of affection to the Church of Christ.’ By one or two quotations, the reader may have some general idea of this little treatise. ‘It is the work,’ saith he, ‘of the blessed Spirit, by his quickening power, to impart the first principles of the new life in the soul. To him also it belongs to accomplish on the soul that act of grace, whereby we are translated from the kingdom of darkness into the kingdom of God’s dear Son. And it is his work no less, to separate from the original stock of a corrupt nature, and to unite the soul by a living union to the person of Christ Jesus, as the spiritual Head of his people.’^a As one of the evidences of being taught of the Spirit, he saith, “If so be you have so learned Christ, and have been taught by him,” then have ye, as the apostle describes it, “put off concerning the old man, which is corrupt according to the deceitful lusts, and are renewed in the spirit of your mind, and have put on the new man, which after God is created in righteousness and true holiness.”^b He then subjoins: ‘What know you of these things? Depend upon it, if God the Spirit hath been your Master, in the divine science, then hath he taught you these practical and experimental lessons: for his instructions carry with them so many distinguishing properties, and are followed with such soul-transforming effects, that it is impossible to mistake them.’ Is there nothing of sanctification in all this? Yet the reviewer, in the *Christian Observer*, tells the religious world, that ‘in a tract, entitled, ‘The Spirit’s Work on the Heart,’ DR. HAWKER has said *nothing* on the doctrine of sanctification by the influence of the Spirit, and states that his mode of teaching has a dangerous tendency to encourage antinomianism!’ The reviewer might as well say, that in the epistle to the Ephesians, (from which the above quotation is made), and in several other epistles, the apostle Paul

^a Vol. IV. page 419.

^b Vol. IV. page 423.

has said nothing on the doctrine of sanctification by the influence of the Spirit, because in these epistles the word *sanctification* is not found; or that the inspired writers have said nothing of *happiness*, as it regards this world or the next, because the word *happiness* is not to be found in all the Bible! Can sanctification be more scripturally defined, than by the verses quoted by the Doctor from the epistle to the Ephesians? Or can the subject be pressed home more strongly, (to use the reviewer's own phrase) than is done in the above quotation taken from the Doctor's pamphlet? How must it have grieved this good man's heart to see his writings thus misrepresented, and the truth perverted!

In 1799, he sent to the press a little work, entitled, 'Union with Christ, the only possible means of enjoying Communion with God, or an answer to that interesting question, What is the truest preparation in those who come to the Lord's Supper?' 'In this tract,' says our christian reviewer, '*not a word* is said in favour of *holiness*, as a fit preparation for a communicant.' How can this assertion be justified? On the very title-page, is it not set forth as the leading feature of the work, that there is no possible means of enjoying communion with God, without an union with Christ; and that this union with Christ is the truest preparation in those who communicate at the Lord's table? Now, permit me to ask, can there be an union with Christ without holiness? Is there then in this tract, *not a word* said in favour of holiness, as a fit preparation for a communicant? Are we not greeted with it at the very threshold? Or does the reviewer pretend to maintain, that there can be an union with Christ without the Spirit of holiness resting upon us or abiding in us? Who knows how far the sale and usefulness of these excellent tracts have been prevented by these misrepresentations and false colourings? I will not say, that this was done intentionally, but surely it behoves a reviewer professing godliness to examine and weigh every sentence before he makes assertions so distorted from the straight line of truth and

integrity. If the thing be expressed, yet not in the very terms which the reviewer would have adopted ; or if it be not expressed, but merely implied, and implied only in a single word, it cannot be true, that there is *not a word* in all the work in favour of the thing in debate.

The Doctor, in this little treatise, animadverts on the folly and inconsistency of what is called a *week's* preparation for the Lord's Supper. As if a week's abstinence from business or pleasure, to which the heart is wedded all the while, could beget a divorce ; or a week's hurrying over a few unfelt prayers, could bring the soul nearer to God. ' Perhaps,' subjoins he, ' while I am shewing the fallacy of what is called a *weekly preparation*, I shall be misconstrued, as if I discountenanced *all* preparation whatever. But this is far from my design ; and the man of candour and sincerity will not, I am persuaded, be under the influence of such a persuasion. I do indeed desire to be understood, as very highly reprobating that preparation which is in *man*, because I learn from an authority not to be questioned, that " the preparation of the heart is from the Lord." And hence I earnestly desire to recommend to every sincere worshipper to seek the Lord's face in the Lord's strength.'^a He also proves, ' both the importance of a personal union with the Lord Jesus Christ, as forming an *habitual* preparation for the purpose of enjoying real communion with God ; and that the *actual* preparation is in the blessed Spirit's work also, in exciting grace in the heart, and calling forth the exercise of it, in every single act of prayer, or praise, or faith, or repentance.'^b Yet *in this habitual and actual preparation wrought in Christ, and through the Holy Ghost*, according to this reviewer, there is not a word said in favour of holiness as a fit preparation for a communicant ! Not a word indeed in favour of a pharisaical holiness, which rests in mere form ; but a holiness breathed into the soul by the Holy Ghost, evidenced in "*self-*

^a Vol. II. page 310.

^b Vol. II. page 319.

humbling, self-loathing, and self-aborrence before the mercy-seat; and the blessed Spirit ultimately produces those effects, in which David exults, when he says, "O send out thy light and thy truth, that they may lead me unto thy holy hill, and to thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy; for I will yet praise him who is the health of my countenance, and my God," Ps. xliii. 3, 4, 5.^a

In the year 1809, 'An Address on the Dangerous Tendency of the London Female Penitentiary,' was published by William Hale, Esq. a gentleman, 'whose exertions and success in counteracting many evils in one of the most populous parishes in the metropolis, are said to have given him strong claims on the attention and respect of true patriots and christians.'^b But why an attack should have been made on this Penitentiary particularly, rather than on the Magdalene Asylum, does not at least to me clearly appear. The very decided part which DR. HAWKER had taken in promoting the interest of the institution, (for his heart was overflowing with benevolence, through the riches of divine grace bestowed upon him,) induced him to meet the objections, in a Letter to this gentleman, by way of answer. On taking a distinct and leisurely survey of the Penitentiary, which he visited in person, he gave his decided opinion, that it merited the fullest encouragement; for Mr. Hale had stated, that he thought the workhouse the best school of reform for such persons. 'The exercise of a parochial ministry,' saith the Doctor, 'in a town like Plymouth, for thirty years; and where, for obvious reasons, a very numerous body of these wretched women abound, may be supposed to have made me painfully conversant with their sad history. I have been in the constant habit of visiting the sick and dying chambers of such characters, equally perhaps to any minister whatever; and it may be reasonably supposed in such a school,

^a Vol. II. page 314.

^b Evan. Mag. 1812, page 282.

that the science of their misery, with the best probable means of relief, might be learnt.^a And with the observations which he had made, he hesitated not to conclude, that a penitentiary, and not a workhouse, is the best suited to the recovery of such characters.

From a conviction of the utility of an asylum of this description for such poor creatures as wished to leave their evil courses, and to be restored to a reputable sphere in society, he had long wished to establish a Penitentiary at Plymouth, which from his indefatigable zeal and perseverance was carried into effect in the year 1808. The utility of such an institution appeared more evident, from a circumstance which occurred about that period. One lovely morning, as the sun shone with all its usual benignity, he was ruminating upon the probable multitudes, amidst the head-aches and heart-aches with which the world was teeming, to whose languid and sorrowful eye the gladdening rays of the sun had lost their brightness; when a poor woman in deep distress came to his door, and sought his advice and assistance. She was a poor defenceless widow, the mother of an only daughter. Her child had been seduced from her, even before she had the consciousness of any danger, and for *fifteen* months she had not only lost her, but notwithstanding all the vigilance of the most anxious enquiry, no traces could be found to discover her abode among any of the haunts of sin and wretchedness. On the very morning, a letter sent from the poor deluded young creature herself, gave the first information where she was, with an account of her dejection and wretchedness. In the first impulse of the moment, the distracted mother ran with the tidings to her minister; but her fear was, that the persons who kept the house would not admit her to see her daughter. The benevolent pastor consented to accompany her to fetch home the wretched wanderer.

‘I hastened,’ saith he,^b ‘with the poor mother to the place

^a Vol. IX. page 177.

^b Vol. X. page 345.

mentioned in her daughter's letter ; and Oh ! what a place it was ! The very atmosphere of the place seemed contaminated—several of the ruined inhabitants passed before me, as I went through one of the apartments. It is a circumstance perhaps but little known, but yet too true, that by far the greater part of those miserable outcasts of society, die at an earlier period, than that in which multitudes begin to enter life. We at length arrived (the poor afflicted mother and myself) at the sick room of her poor child. Her sickness preyed upon her too much to leave her alive to the full feelings, which her mother's presence and her own conscious heart would no doubt otherwise have called forth. Tenderness and affection on the part of the poor old woman was all that in the present state could be shewn ; and the object I had to accomplish, was to adopt the speediest method for her removal. But it was impossible in rescuing one unhappy female from such a state of complicated misery, to behold the many left behind to perish ; nay, to recollect the thousands continually hurried into this whirlpool of iniquity, but with the most painful sensation. The asylum for the reception of such poor deluded outcasts appeared in all its loveliness to my mind ! Indeed, it were most devoutly to be wished, that its ability of admission within its hospitable walls were equal to all the wants of the multitudes that are perishing without ; and like the city of the ransomed which is above, the asylum of the miserable below had *the gates of it never shut day nor night.*

The interesting circumstances attending the restoration of this poor young creature to her mother, was made the subject of a tract, which first appeared in the Evangelical Magazine for September, 1808. This tract arrested the attention of Mr. Hale, who concluded that it was written in recommendation of the *Pentonville* Penitentiary ; for he knew nothing of the asylum then forming and afterwards established at *Plymouth*. It will not be unacceptable to the readers of this Memoir to be told the sequel of this poor

girl's history. It could not be recorded when the tract was first published, because the subsequent event had not taken place. But when the Doctor wrote to Mr. Hale, the daughter, recovered by divine grace to a state of penitence and reform, was living with her mother, and maintaining herself by her labours, in honest and virtuous poverty.^a

Sweet and pathetic are the verses which accompanied the account of this young female, entitled, '*The Magdalene*.'^b It is by far the best of his poetical productions. It was also set to music by the author.

"The child of sin and woe,
Ah! whither shall I flee?
To what kind bosom go
To tell my misery?
For none will see
But all agree
To frown on me—

A MAGDALENE!

"My father!—Ah! no more
His home or love I know;
He spurn'd me from his door,
And gave me up to woe!
He'll not relent,
Though penitent,
My heart is bent—

A MAGDALENE!

"The grave—the only end
To sorrow's heavy load!
Death is indeed a friend
To them at peace with God!
But grace must be
First given, and free;
There's none for me—

A MAGDALENE!

"I've heard of Jesu's name,
Who on the gospel day,
Received all that came,
Nor turned a wretch away.

Though all forbear
Will Jesus hear
In earnest prayer—

A MAGDALENE?

"Methinks I feel a ray
Of hope arising round;
Some angel points the way—
'Here's an asylum found!'
What's this I see?
And can it be
Inviting me—

A MAGDALENE!

"And will you, can you take
A wretch like me within?
Will you for Jesu's sake,
Help me to flee from sin?
Oh! love divine!
For grace to shine
On guilt like mine—

A MAGDALENE!

"Here then in this retreat,
My soul shall wait and pray;
Nor rise from Jesu's feet,
Till sin be put away.
Jesus will hear
And answer prayer;
And say, 'lo here—

A MAGDALENE!"

^a Vol. IX. page 180.

^b Vol. X. page 772.

Mr. Hale's views were, that the London Penitentiary (and consequently, every other penitentiary of the same description) would ultimately disappoint the expectations of its supporters; that the results of its operations would never lessen, but increase the sum of prostitution; and that the measure adopted cannot be supported by precept or example from the word of God. But surely the inn to which the good Samaritan brought the wounded and despoiled traveller, may be a sufficient precedent, in scripture, for providing a house of mercy for the penitent Magdalene, who has been despoiled of all that is valuable, wounded in her conscience, and left more than half dead! As to Mr. Hale's first proposition, since it rested wholly on conjecture, it was consequently unfounded and premature, but subsequent results have manifested its utility: nor is this the only one, where females of this degraded cast have entered ignorant of their alphabet, destitute of any knowledge how by honest labour to earn their bread, and by no means inured to habits of industry; yet, when they have left, they have known how to read their Bible, how to earn their bread honestly, and have conformed themselves to industrious habits.

When DR. HAWKER visited the London Penitentiary, it was the custom of the matron to direct her charge to make their own observations in writing, on the progress of their own improvement under the ministry of the word. A book was found lying on the table in their work-room, which the women had just left, to make vacant for the entrance of himself and friends who accompanied him thither. He was so struck with the sentiments expressed by one of them in this book, that, he tells us, he could not resist the importunity of copying them in his pocket-book. They were *verbatim* as follows:

'Nov. 21.—I feel my soul exceedingly sad, when I reflect on the strong resentment I yet feel against those who have bitterly injured me; and that, in spite of my resolves, the least circumstance which appears unpleasant to me, rouses

my ill-suppressed anger, and in my heart I sometimes curse the author of my wretchedness. How dare I then presumptuously suppose my heart softened, and more alive to the blessed truths I hear, when I, who stand so much in need of forgiveness from a Being of infinite perfection, against whom I have sinned with impunity, feel a reluctance to pardon a fellow-creature, whose offences against me are venial, compared with mine towards God !

The Doctor justly concludes, ‘ that the writer of such sentiments would be too susceptible of feeling to go to a parish officer for admission into a workhouse, to seek through that medium a restoration to virtuous society. And is it not to be supposed, that among the great mass of twenty thousand females, which, it is said, infest the streets of the metropolis by night for the purposes of seduction, there are many equally capable of thinking ?—many whose feelings and conduct equally correspond ?’^a—‘ many such brought into the asylum, have given testimony of a change of heart as well as a change of conduct in their deportment. Many a tear falls from those eyes which before were full of lasciviousness and uncleanness ; and many an hallelujah now drops from the lips, in praises to God and the Lamb, which but a short space since were used in profaneness.’^b

‘ Since,’ saith the Doctor to Mr. Hale, ‘ I sat down to write this letter to you, I have been called upon to visit a poor broken-hearted female of this description, not that she needed money, neither stood in want for the supply of the body ; but she wanted to return to the nurturing nest of a fond mother, from whose cherishing wings she had been decoyed, by the syren song of one who lay in wait to deceive, and at the age of *seventeen* fell into the net of the spoiler ! Should I have said, when sent for to such an interesting case of misery, let her go to the parish officer ? Her parents’ house was but within five miles of my own, and,

^a Vol. IX. page 191.

^b Vol. IX. page 192.

through the help of a kind friend, who is always alive to offices of philanthropy, the business was not suffered to rest until the poor fugitive was safely lodged under the tender covering from which she had fled. Indeed so far is poverty from being the universal motive, in prompting these miserable creatures to seek a shelter from their calamity, that I venture to believe it is not so very common a case as is supposed. It is but a few weeks past that one applied to be taken into the Plymouth Asylum for no motive whatever but to get free from this horrible way of life, as herself termed it, into which she had fallen. 'I do not want money,' said the poor young creature to a lady of the committee to whom she applied, 'for I have six pounds in my pocket, and need no clothes, but I want to be delivered from a life of such misery.'^a

Speaking more particularly of the Plymouth Asylum, he says, '*Early in the last year* this charity opened. From the period of its institution to the present hour, *twenty-three* of these outcasts of society have been received into it. Of that number *two* are already gone into service, having for some time given proof of exemplary behaviour. The families who received them are known to be pious families, and the heads of those families were well acquainted with the character of these poor creatures whom they received in among them; and I have the pleasure to add, that every report concerning their conduct, since their departure from the Asylum, tends more and more to confirm the hope, that a thorough change of mind and manners hath taken place upon them. *One* died in the Asylum, concerning whom there was the highest reason to believe that her end was peace. *One* is returned to her friends, with whom a happy reconciliation had been effected, previous to her leaving the Asylum. And of those who now remain in the house, from the matron's report, it appears, that several are under truly serious impressions.'^b

Surely all this shews, that such institutions are not and

^a Vol. IX. page 194.

^b Vol. IX. page 197.

cannot be of a dangerous tendency; neither would it be adviseable to send a poor broken-hearted penitent to a parish officer for relief, when she rather sought relief for her mind than maintenance for her body. In reference to parochial relief, he strongly recommends one general national fund to be made for the support of the poor. '*Let there be,*' saith he, '*but one parish of the whole kingdom, considered as to the poor. In all other parochial concerns, the present distinction of bounds and interests should continue.* Then, farewell vexatious law-suits between parish and parish, in determining the poor man's settlement! Farewell for ever to the heart-breaking business of removing numberless poor families in old age to their home! Farewell the sad tales of sending vagrants, from tithing to tithing, &c.! And a long farewell to the drains made on the poor's purse for law-suits, and a long train of *et ceteras*, by which many score thousands are annually spent!'^a

'Though I am no lawyer,' saith he, 'nor have served in a parish office, yet painful necessity hath made me an experienced practitioner in both, as far as the poor laws are concerned. Many hundreds of letters have I written to the various parishes of the kingdom, in a way of petition, respecting their wandering poor, whose husbands or whose children have brought them to Plymouth in hopes of seeing them. No situation, for very obvious reasons, can furnish out more melancholy instances of this kind; and many, I fear, in the event of want, have pined away in secret rather than make their cases known.'^b All this shews how many and varied must have been his parochial and casual duties, in addition to the many publications in which he was engaged. His kindness and condescension to the poor, in hearing with patience their tale of woe, in relieving the present pressure of want, or in promoting their interests or that of their children, in a vast variety of instances, have embalmed his name

^a Vol. IX. page 211.

^b Vol. IX. page 210.

in their memories and endeared it to their hearts. What he says of the Penitentiary, I believe, may be applicable to his feelings for the poor in general. 'If the resources proved insufficient to supply the daily bread for the household,—looking up to Him who hath promised, that bread should be given and water should be sure, I would go forth in his name to seek it from every quarter; and when I had drained every resource, and tired by my importunity every heart; though the fig-tree ceased to blossom, and there remained no fruit in the vine, still my confidence should not be shaken; but I would, as the prophet did, look to the Lord, and hope in the God of my salvation. I would return to him in whose name I had gone forth, present in the arms of my faith the poor Penitentiary, with all its inhabitants, and say, Shall any of those perish for whom Christ died?'^a

The Plymouth Penitentiary has, however, for some time, been relinquished. During the late war, there are obvious reasons why such an asylum was more needed. As it was the constant rendezvous of so many thousands for the purposes of defence or embarkation, thither also were drawn a large number of these unhappy females; but since the war, the Exeter Penitentiary, as a county asylum, has been considered sufficient for their reception. Although it has been published, with the Doctor's Letter to Mr. Hale, the reader, who has met with it there, will pardon the introduction of a copy of verses, which, I understand, was composed by a re-claimed Magdalene.

From the Penitents of the Probationary Ward of Pentonville Penitentiary, to Dr. Hawker,

ONE OF THE BENEVOLENT FOUNDERS OF THE PLYMOUTH PENITENTIARY.

" My feeble muse essays to sing
From gratitude what feelings spring!
Friend of the needy and oppress'd,
Whose liberal hand and gen'rous breast

To the poor mourner yields relief,
 And from the bosom chases grief;
 Tells them that Jesus will forgive,
 And bid us guilty sinners live;
 Live to express his wond'rous pow'r,
 That sav'd them in the trying hour.
 When dark despair their minds assail'd,
 And sin and Satan near prevail'd;
 Poor midnight wanderers for bread,
 Who knew not where to lay their head!
 For these thy care provides a home,
 And thither bids the wanderers come;
 Teaches their souls the way to heav'n,
 And bids them hope their sins forgiv'n.
 Exalted, noble, generous man,
 Oh! yet pursue thy God-like plan!
 And still our daily prayers shall rise
 To heav'n a pleasing sacrifice;
 That when thy work on earth is done,
 Jesus may all thy labours crown!"

December 20, 1808.

Although often engaged in controversial subjects, he still continued to proceed with the publication of his 'Poor Man's Commentary:' and in the year 1810, was sent to the press, 'The Poor Man's Morning Portion;' to which soon followed, 'The Poor Man's Evening Portion;' being selections of a verse of scripture, with short observations, for every day in the year: 'intended for the use of the poor in spirit, who are rich in faith, and heirs of the kingdom.' These were first published, like his Commentary, in penny numbers. This work is a suitable companion to the Bible, in the bed-chamber of every one who loves the Lord Jesus in sincerity and truth. From his remarks, which exhibit a great warmth of affection, a lively energy of expression, a graceful flow of language, and an affluent store of scriptural sentiments, it may soon be ascertained, that he had acquired a deep acquaintance with his own heart, maintained a holy intimacy with his dear Lord, and was well instructed in the mysteries of his everlasting kingdom. Surely his was no common Teacher! There is a lovely simplicity in his sublimest thoughts, and in his hum-

blest themes a becoming dignity. Though sometimes familiar, yet never low; and whenever high, always intelligible. This work has been greatly blessed. I have often left it in sick rooms to be read to the afflicted, where longer reading might have been wearisome and objectionable; and some have been so much attached to these sweet portions, that they would rather give any thing than part with them. At meetings for social prayer among our young men, the reading of a portion or two, by way of parenthesis between the devotions, have been found useful and beneficial. My own opinion is, that the chamber is not well furnished in which are not found these Morning and Evening Portions.

The reviewer of the Doctor's controversy with the Barrister, passes his censure on his familiar use of what he is pleased to call *fondling epithets*, prefixed to the name of the Lord Christ, as *dearest Jesus*. 'The apostles,' saith he, 'were too sensible of the *infinite* distance between the Master and the disciple, between the Saviour and the redeemed, to venture on such familiarity.' But on the supposition it be not mentioned in their epistles, it does not follow, that they never used such terms of affection in their prayers! Can the thought be indulged for a moment, or does this writer mean to say, that our *dearest* Lord, *dearest* in ten thousand points of view, will look with forbiddance on his redeemed and regenerated ones for using such epithets as these, when all is felt which the word conveys? Will he question the inspiration of the Canticles of Solomon? I trow not. And shall we hesitate, when we feel the subject, to adopt the language which the Holy Ghost has taught us, and to say of our *precious* Lord Jesus—"His countenance is as Lebanon, excellent as the cedars; his mouth is *most sweet*; yea, he is *altogether lovely*. This is my *beloved*, and this is my *friend*, O daughters of Jerusalem!" Sol. Song v. 15, 16. Such epithets will, indeed, fall ungraciously from the lips of those, who know not what it is to draw near to him with holy boldness; who know not what it is to enjoy a holy fellowship with him; but may it

be my happiness to know him more intimately, and to converse with him more familiarly ; and may the last words which shall vibrate on my dying lips be none other than *dearest Jesus* ; and the first words, if it be his will, which my disembodied spirit shall speak in the language of eternity ! If these Memoirs meet the eye of this reviewer, let me entreat him, as a brother and a friend, to cultivate a hallowed nearness to the Lord of life and glory, and he will not feel it repulsive to use such language of affectionate intimacy as this towards Him who is not ashamed to call us brethren ; nor let him suppose it to be an improper familiarity, as he has conjectured, in the meanest servant of our Emanuel, to say, ‘ *Dearest Jesus, come and sit down with me at the table which thou hast spread. Be thou thine own almoner, and accompany thy kind gifts for the body with grace for the soul.*’^a For has not the Lord himself said, “ I will come in to him, and sup with him, and he with me ? ” Rev. iii. 20.

In the year of our Lord, 1812, the Doctor completed his Commentary on the *Old Testament*. Although many occurrences impeded his progress in this great undertaking, yet he was indefatigable in his studies, which were indeed to him rather a solace and delight than a labour or fatigue. He wrote of Jesus. This was the favourite theme on which his soul delighted to dwell. The reader has, no doubt, oftentimes seen, in the field of nature, or in the enclosure of the garden, a summer-bee, buried in the honied cell of some lovely flower, and loth to leave it until he has loaded himself with the precious sweets ; so, in the scripture field, wherever he found a sacred type of the Lord Jesus, on this he would hang with eager delight, until he had extracted, as far as may be, the liquid sweets. Hence he brought the spiritual nectar and ambrosia, with which his Commentary is so largely and richly fraught, and on which the children of the kingdom feel it their privilege to feed. In perusing his Commentary

^a Vol. II. page 383.

I am oftentimes reminded of his Sunday Evening Lecture, which I found very profitable and instructive in my younger days. Although his language is sometimes colloquial, it is by design ; if elaborate, it is to use plainness. We must remember, that it is the *Poor Man's* Commentary, and therefore, he suits his language to the *poor* man's apprehension ; though by hastily adopting provincial expressions, he sometimes overlooks the incorrectness of the grammatical construction, as, 'let you and I,' (me).^a Whilst the mind is absorbed in the beauty, the grandeur, or the importance of the subject, these little inaccuracies will, through inadvertency, occasionally occur, especially in works so extensive and voluminous.

At the close of his comment on the Book of Psalms, he observes, which appears to me to be a sort of apology for any thing colloquial or familiar, 'Perhaps many who sit under my poor ministry, (if they should condescend to read these feeble offerings on the Psalms) will recollect some of the observations here brought together, which they have heard by word of mouth in my evening lectures. *I write as I speak, without much attention to stile or manner.* For if Jesus be but glorified, the whole both of preaching or writing, according to my apprehension of what is right, is fully answered. And, if God the Holy Ghost, whose blessed office it is to glorify Christ, should graciously condescend to bless this *little* work (as the author is pleased to call it) when I am no more, and make it an instrument in his almighty hand of spreading the sweet savour of Jesus' name among the people ; and if any of those among whom I have gone preaching the kingdom of God, should, as they read those lines after my decease, call to mind what they have heard in my personal ministry, and say, 'We remember those words as they came warm from his heart, which we now read while his ashes are mouldering in the cold grave'—the very thought

^a See Reflections on the First Psalm, &c.

comforts my soul in the moment of writing, and prompts me to hope, that the prayer of faith I leave behind me for the Lord's blessing on my poor labours, will have its answer in mercy, and that God in all things may be glorified in Jesus Christ. Amen.'

Should any of my brethren in the ministry be induced to read these Memoirs, I would beg leave to call their attention to his remarks on the ordination of Ezekiel to the ministry of the word. It is a faithful and an affectionate appeal to every minister in our national church. 'If my humble commentary,' saith he, 'could be supposed to fall under the eye of any of the ministers of God's sanctuary, I would venture to say to such an one, Behold! my brother, the solemnity of *Ezekiel's* ordination; and then enquire, whether it can be supposed, that in the church of Jesus now the ordination of any can be less solemn or less important? Did one like the Son of Man ordain Ezekiel? And did the Spirit enter into the prophet, as the Lord spake to him? And can there be any real ordination now, but under the same almighty authority? Did I say at my ordination, that I believed myself *inwardly* moved by the Holy Ghost to take upon me that holy office? And have I never enquired since, whether that almighty Spirit hath spoken *in* me to my own soul, and *by* me to the souls of others? Oh! what an awful thing it must be in any to rush into the ministry unsent, uncalled, unauthorized, unanointed! Reader, join my soul in prayer to God, that none may go forth to the Lord's ministry but such as are of the Lord's ordination!'^a

The conclusion of the comment on the Old Testament carries with it internal evidences of his deep humility and self-distrust. Sweet graces in a mind so highly talented and so greatly blest! 'And now, reader,' saith he, 'as with this last number of my *Poor Man's Commentary* I close the sacred volume of the Old Testament scripture, I beg once

^a Ezekiel, Chap. ii. Reflections.

for all, and finally and fully, that you will bend the knee in prayer, as the author has done before you, that the Lord will bless all that it contains, as far as it is agreeable to his holy and eternal truths, and pardon all that is amiss, which human weakness, ignorance, and infirmity have given birth to, in this feeble endeavour to be helpful to the Lord's household. May that sin-bearing Lamb of God, that taketh away the iniquities of our most holy things, cleanse all that is here unholy and unclean ! It is my intention, if the Lord favours such a design, to prosecute, in the same plain and humble manner, the several books of the New Testament by way of commentary. But this I leave, as I do all other events, bounded as they are within the limits of a life hastening to a close, to Him who fixeth both the time and place of his people's habitation. In the mean season, I here set up my Ebenezer afresh, "Hitherto hath the Lord helped !" And concerning my farther wishes to write the Poor Man's Commentary for the New Testament, as the Lord hath permitted me to finish one on the Old ; if the gracious Master should say concerning this, as David remarked upon another occasion, "I have no delight in it ;" with him I would submissively say, "Behold, here I am, let him do to me as seemeth him good !" Amen.

'On my birth-day, making fifty-nine years of sin and vanity ! April 13, 1812.'

Plymouth, Charles' Vicarage.

Thus he frequently endeavoured to make memorable the day on which he entered upon this stage of being, by bringing to a conclusion, or sending to the press, some memorial of his love to the Lord Jesus, and of his faithfulness in his service. How prayerful, how submissive, how mindful of his eternal home, did this good man seem to walk, as if always sandaled in preparation for the last stage of his earthly pilgrimage, when his gracious Master should say concerning him, "Arise, let us go hence !"

Previously to the publication of his Commentary on the

New Testament, he published another elaborate work, ‘The Poor Man’s Concordance and Dictionary to the Sacred Scriptures, both of the Old and New Testament;’ arranged in alphabetical order, and containing, in addition to the usual literal explanation of words, short doctrinal and practical essays upon certain points of the truths of God. It was published upon the same plan and form as the Commentary. ‘Perhaps,’ saith he in the preface, ‘with some readers, an apology may be thought necessary that I have entered upon this service, in sending forth before the public a *Concordance* before I have finished my *Commentary*; but the truth is, I have, through grace, concluded my writings on the Old Testament scripture, and many months since set up my Ebenezer upon that occasion: what I propose, therefore, by this Concordance, is intended only by way of a *parenthesis*, between my finishing the Commentary on the *Old Testament* and my entering on the *New*. I hope very shortly, if the Lord spares, (and long before my printer is ready for me,) to re-assume that soul-refreshing service of the sacred word, and of going over the gospel of the ever-blessed God; and sure I am, that when I have closed my Concordance, which furnisheth both profit and amusement for my leisure hours, I shall enter on the remaining engagement of the Commentary with increasing earnestness and delight.’^a

As a specimen of this work, I here subjoin what is written under the word *mystery*, which is brief, yet states what are scriptural mysteries, and gives the references where the word may be found.

‘MYSTERY.—Oh, what a mystery is the gospel of salvation, and the blessed contents of it! What a mystery is that great and fundamental truth, “God in Christ, and Christ in God!” 2 Cor. v. 19. Col. iii. 8. What a mystery that Three sacred Persons should be in One, and yet the same eternal

^a Vol. VI. page 5.

and undivided Jehovah ! 1 John v. 7. What a mystery Jesus speaks of, when addressing the Father, and speaking of himself and the church, "I in them, and thou in me !" John xvii. 23. What a mystery, yea, what a great mystery is godliness ; "God manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory !" 1 Tim. iii. 16. And is there not another mystery to every truly regenerated believer, as great, yea, if possible greater than any ; namely, that I should believe in Jesus, and Christ be formed in my heart the hope of glory, when thousands neither know the Lord, nor believe the record God hath given of his dear Son.^a

On the 26th of September, 1813, was formed in the parish of Charles, Plymouth, the *Corpus Christi* Society, of which our venerable friend was the benevolent founder. As the *Misericordia* Society was instituted for the relief of the poor destitute *stranger* ; the *Corpus Christi* Society, as the name imports, was established for the relief of the poor distressed *members* of the mystical *body of Christ*, who are oftentimes poor in worldly circumstances, as well as poor in spirit, though rich in faith and heirs of the kingdom. As it was intended not only to relieve their temporal wants, but to soothe the afflicted under their spiritual sorrows, to pray with them and to pray for them, this institution was opened in prayer, at the Household of Faith, on the Lord's day. The motto which he adopted for the society is from 1 Cor. xii. 27. "Now ye are the BODY OF CHRIST, and members in particular." 'It is one express object and design of the Corpus Christi Society, to search and seek out the distressed members of Christ's body ; and, as far as ability shall reach, to be distributing to the necessity of saints ; to be given to hospitality, and to remember them that are in bonds as bound with them, and them that suffer adversity as being ourselves also in the body : and, whilst doing good to all men, to be

^a Vol. VI. page 586.

more especially regardful of them who are of the household of faith. It is the Lord's poor, that in the Corpus Christi Society is to be helped from the Lord's alms. It hath no respect to parish, or nation, or kingdom. It is not confined to the establishment, neither limited out of it. Churchman and dissenter lose all distinction in the body of Jesus. All on whom the saving work of God the Holy Ghost hath passed, are, in the truest and fullest sense of the word, members of Christ's body, and as such, are entitled to all the privileges of this society. In conformity to the apostolic pattern, Acts vi. 3—6. the members of this society were to look out and make choice of *seven persons* of honest report, and, as far as may be, of the same description of character as the apostles recommended, to whom the entire government of the society should be entrusted. Of which number, one should be chosen as treasurer, to receive and distribute the alms as might be determined, and another to act as secretary, to enter the minutes of the society. And, by way of record, both for the present generation and all that shall come after, to perpetuate the Lord's gracious dealings with his people among the Corpus Christi members, a book shall be provided for making an entry of all cases, both spiritual and temporal, which come under the notice of the directors, and in which more especially there are special tokens of the Lord's grace manifested to his tried ones in afflictions; that these records may serve to comfort the minds of the people under similar exercises, and encourage the brethren to go on in their office when they thus see the Lord's blessing following them. And it is humbly hoped, that many will partake of the holy joy, and be themselves refreshed, when they shall hear "the righteous acts of the Lord, even his righteous acts towards the inhabitants of his villages in Israel," Judges v. 11. As it will be needful to receive the alms of the people, as well as to request the prayers of the faithful, for the general good of the Corpus Christi, another book shall be opened for the entry of all

subscriptions and benefactions to the society. And, while the affluent, and to whom the Lord hath given largely both of his upper and nether spring bounties, be admonished to be ready to give and glad to distribute, the poorer of the Lord's people be reminded, that though they have but little, yet gladly to give of that little, knowing that a cup of cold water, when a child of God hath nothing warmer to give, and given with an eye to Christ in the name of a disciple, is a costly offering in Jesus' sight. Under this rule it may be proper to add, that it is presumed all the contributors of the Corpus Christi, as the Lord's almoners in the Lord's family, will give all with a single eye to the Lord's glory, accompanied with earnest prayer for the Lord's blessing upon their gifts, that both "prayers and alms may come up for a memorial before God," Acts x. 4.

Early in the year 1814, was published a sermon preached by him at the church of Charles, on the Lord's day, January 2, before the Corpus Christi Society, from Eph. i. 22, 23. To which sermon, were appended the rules and regulations of the society, and from which the above outlines have been abstracted. Although the sermon has little or no reference to the particular purposes of the society, yet it speaks of the headship of Christ, over his body the church, as the Father's gift; and the nature of that church, over which he is the head, as the true Corpus Christi; and the glorious offices, which as the head of the church he sustains. After speaking of the infinite fulness and glory of Christ, and of the increasing revenue of adoration and praise that must accrue to the eternal Jehovah through Him, this highly taught servant of the Lord Jesus follows up the whole with such practical remarks as never embellished the orations of the mere moral school. 'And now,' saith he, 'what is there wanting to make the whole complete before God, but that the members of this glorious head of his body the church should be living *to* him, and living *upon* him, and living *by* him, and deriving all *from* him. If God the Father

hath acknowledged him to be the head of his body the church, shall not the whole Corpus Christi do the same? If Christ is the head of union, the head of influence, the head of communion, of power, efficiency, fulness, grace, glory, will any of his members seek supplies elsewhere? If he be the fulness which filleth all in all, shall not his whole redeemed say as one of old did—"All my springs are in thee?" Brethren! it is a blessed life of grace to be coming to the Lord Jesus every day, and all the day, as we came the first day we heard of his name; and, under a sense of want and weakness, and unworthiness, and sin, to be seeking from our spiritual Head the daily grace, as we need the daily bread. Sweet was the lesson taught the church by the Holy Ghost, and happy the soul that the Lord the Spirit enabled to practise it—"I will go in the strength of the Lord God; I will make mention of thy righteousness, even of thine only. My mouth shall shew forth thy righteousness and thy salvation all the day, for I know no end thereof," Psalm lxxi. 15, 16.'

This society, as well as the Misericordia, still continues to exercise its benevolent operations. Many in the humble walks of poverty, whose conduct and conversation evidence the power of godliness, have had reason to thank God for this laudable institution. It would greatly alleviate the pressure of human misery, and frequently cheer the heart of the Lord's afflicted ones, if a Misericordia and a Corpus Christi Society were established in every populous parish or district. The Lord will in no wise overlook the least act of benevolence, when done in faith, unto the least of these his brethren, Matt. xxv. 40.

In addition to the attacks made upon the worthy Vicar of Charles by men who deny the truth, and who charged him with nonconformity, other attacks from men who professed to believe the truth were made upon him for his perseverance in conformity, for which they charged him with an irreconcilable inconsistency. A very virulent attack was

made upon him in the year 1815, by a Shimei of the non-conforming school; nor was this the only time that he obtruded himself to the notice of the public, by publishing his uncharitable insinuations and unwarrantable assertions in defamation of DR. HAWKER. Indeed, his several productions may be considered, whatever he may say to the contrary, rather covert attacks on our venerable establishment, than any particular censure on our venerable friend. For, although he condemns him for his adherence to the established church, he speaks thus far in his defence—‘If by the opprobrious epithet of antinomian, his opponents who thus brand him mean to imply, that in the spirit and tenour of his life he is inclined to walk in what they designate moral evil, or to think lightly of it, they therein greatly slander him, because they affirm what cannot be proved.’ And in another place, he asserts, ‘In the vulgar acceptance of the word *moral*, no man stands more free from outward blemish, or more adorned with shining virtues than DR. HAWKER.’ But of this pamphleteer it may be truly said, “The words of his mouth were smoother than BUTTER, but war was in his heart; his words were softer than oil, yet were they drawn swords,” Psalm lv. 21.

But as to the Doctor’s adherence to the established church, let him speak for himself, who best knew how to express his own sentiments on this subject. In a letter, addressed to the Rev. J. Stevens, Minister of York Street Chapel, London, on the pre-existence of the human soul of Christ, which doctrine our worthy friend considered erroneous, he complains that Mr. Stevens had improperly wrapped up in the question some irrelevant remarks on the establishment of the church of England—‘Yet,^a what have these things,’ saith he, ‘to do with the point in question? They ought not to be taken into the account, since they neither make for or against the main thing at issue. True, dear Sir,

^a Vol. IX. page 442.

I do belong to the church of England. For indeed and in truth, amidst many things in her liturgy and discipline which would admit of much improvement, the soundness of her faith in her articles and homilies is such, as without giving offence to any order of orthodox professors whatever, I may venture to say, is exceeded by none. And where I disposed to leave the establishment, because mingled with sound doctrine there are errors in it, which I lament but cannot remove, I should be much at a loss to know what class of dissenters to join, where nothing of equal incorrectness is discoverable!

‘Bear with me,’ continues he, ‘(for I mean no offence in saying it,) I know of no community or order among my dissenting brethren, with whom I could meet in church communion, which would afford me an asylum for greater spiritual privileges than I now enjoy. I know indeed many, yea, very many of *the excellent of the earth*, who are members of meetings with whom I now live in true christian and brotherly love; and with whom I shall one day eternally dwell and be for ever united to them in our glorious Head, when communion upon earth is over; but there are causes for which we cannot now always join in the same form of worship.

‘Moreover, if I do not greatly err, the Lord hath blessed me and my poor labours where I now am. I was born in the establishment, and new born in it; and have witnessed the new birth of others in it also. Until, therefore, I see the pillar of the cloud going out before me, I should not think myself justified in departing. Every servant of the Lord, ordained by the Lord to his ministry, is like a centinel on his post: and it is death, by the military law, for a soldier to leave his station, before that he who planted the watch comes to relieve him. I need not tell you who it is that fixeth the bounds of his people’s habitations.

‘But it hath been said, (and probably you may have heard it,) that I am wedded to the establishment by the love of

gain ; and but for *the loaves and fishes*, I should have left it long ago. I am in a great measure a stranger to you. Nevertheless, an old man as I am, and lately brought back from the border of the grave, and now every day hastening fast towards it again, may be credited when I say, that had the love of money preponderated with me, many a year since I might have quitted the church of England on very advantageous terms of worldly profit. Neither on this ground hath the temptation been small. For, although I am a man of little expense, yet never, in any one year since I entered the ministry, hath the income of my labours been competent to cover the maintenance of my household ; and, but for other resources, I must have been poor indeed ! Pardon, dear sir, this garrulity, induced as it hath been from your observations on the church of England, in my belonging to it. Had I been at your elbow when you were framing my creed, I should have put you in mind of a church, to which I hope, notwithstanding our differences in other points, you and I both belong ; and without we do belong to it, indeed it is of no consequence what other congregation we are the members of, whether churchman or dissenter. Yes, dear sir, the church to which I allude is the church of Christ, which the glorious Head of it himself saith, is one and but one, “ the only one of her mother ; the choice one of her that bare her.” And the sure and certain proof of belonging to this church is, when “ by the washing of regeneration and renewing of the Holy Ghost, shed on us abundantly through Jesus Christ our Saviour ; being justified by his grace, we are made heirs according to the hope of eternal life,” Titus iii. 5—7. This is the standard of character, whether in the establishment or out of it. This is the door of entrance to every member. “ Except a man be born again, he cannot see the kingdom of God.” Infant baptism or adult baptism are alike unprofitable without the baptism of the Holy Ghost.^a

^a Vol. IX. page 446.

The Rev. George Comb, Minister of Soho Chapel, London, in a sermon delivered on the occasion of his decease, and published as ‘A Tribute of Respect to Departed Greatness,’ states, and no doubt has good authority for his statement, that ‘although a security of *two thousand* pounds a year was offered him to leave the established church, he never would accede to the proposal: he considered himself as a sentinel, and till the Lord removed him, he dared not.’ ‘The Lord,’ said he, ‘has placed me at Plymouth, and hundreds are witnesses of his power through my ministry.’

As a proof that no sordid love of money influenced his conduct, it is well known what lenity he manifested in gathering his tithes. One of the best estates in his parish was purchased by one of the denomination, called quakers—whether from a persuasion that he should never be troubled by him for his religious tenets, in paying no tithes, I cannot say; but so it proved. For although he ought to have been one of the largest payers, and notwithstanding he paid nothing, yet the worthy Vicar took no legal steps to compel him. I know not how men of this persuasion can reconcile this measure even to common honesty; for if the estate be purchased with this incumbrance, and less be given for the estate because it is so incumbered, and not tithe-free, how in righteousness can they withhold the tithe from the incumbent as soon as they take possession; when it is as much his right as if he had been a lay-impropriator, or a poor widow having a yearly claim of a decimal annuity on the estate? If they never purchased the tithes, it must follow, that they dishonestly withhold them.

It may be supposed by some, from his numerous publications and extensive popularity, that he must have reaped considerable pecuniary advantages from this resource. But the very low price at which he directed his works to be sold, precluded the return of much gain from this quarter; and whatever profit was derived from their sale, was almost always devoted to some charitable purpose. His labours

were literally given to the public. The volume of 'Scripture Extracts,' which contains more than seven hundred pages in octavo, was given to the original publisher on condition of his supplying his sunday school, assembling at the Household of Faith, with certain articles of clothing. If he wanted to support a charity, the publication of a new volume sometimes furnished him with supplies.

It may not be improper to introduce here some of the irregularities, if such they may be deemed, with which he was charged, either by avowed opponents or pretended friends. One was, that he *preached extempore*. As if he thereby deviated from the general practice of what are called the regular clergy. But, although the practice of preaching from manuscript is become customary, it was considered such an innovation in the reign of Charles the second, as deserved his majesty's censure. In the statute book of the university of Cambridge, this document is found, as inserted during his reign, bearing date October 8, 1674, addressed to the vice-chancellor, &c.

'Whereas, his majesty is informed, that the practice of reading sermons is generally taken up by the preachers before the university, and therefore, continues even before himself; his majesty hath commanded me to signify to you his pleasure, that the said practice, which took its beginning from the disorders of the late times, be wholly laid aside; and that the said preachers deliver their sermons both in Latin and English by memory without book; as being a way of preaching, which his majesty judgeth most agreeable to the use of foreign churches; to the custom of the university heretofore, and to the nature of that holy exercise. And that his majesty's commands in these premises may be duly regarded and observed, his further pleasure is, that the names of all such ecclesiastical persons as shall continue the present supine and slothful way of preaching, be from time to time signified to me, by the vice-chancellor for the time being, on pain of his majesty's displeasure.

'MONMOUTH.'

Without any disparagement to others, I consider myself justified in saying, that no man throughout the kingdom, had greater popular talents for extemporaneous preaching than DR. HAWKER. As a textuary, he was unrivalled. The unhesitating readiness and numerical exactness with which he would quote the chapter and verse of the various numerous texts, which he would produce in proof of his doctrine, or in illustration of his text, in a sermon preached wholly extempore, was indeed surprising. At an evening party, when a Bible has been called for, that he might give his thoughts on some chapter for the edification of those present, I have known him decline giving them the trouble, as it was too early to order the candles and too dusky to see without them; and beginning the chapter, as if reading it, he has repeated the whole, verse after verse, and interwoven his exposition with all the correctness as if a Bible had been opened before him. And this I have known him do, when the faculties more frequently become enfeebled, even after he had attained the seventy-third year of his age.

The author of 'the Pulpit, or a Biographical and Literary Account of Eminent Popular Preachers,' gives this sketch of his character, interspersed with other observations too lengthy or unnecessary to quote:—'Preaching forms his vitality. Faulty as his sermons may appear, it is difficult to specify his defects. Such is the animation of his addresses, such the efficacy of his delivery, such his oratorical originality, that his deficiencies are scarcely perceptible when he speaks; while, owing to the strong impression which true eloquence always makes on the feelings, his errors are hardly discoverable even in the solitude of retrospection. What, however, are the commanding qualifications of this distinguished ambassador of christianity? He owes all to his zeal. Survey him in the pulpit—the animation with which he joins in congregational psalmody; the awful fervour with which he presents himself at the footstool of divine mercy; the strong agitation of his soul; the solemnity of his rising,

and the impressive distinctness with which he announces his text ; the dignity with which he asserts the doctrine, and the severity with which he denounces the inflictions of his religion. His looks speak. Dictated by his feelings, his gestures are not oratorical ; they are natural and becoming as well as energetic. He is rather an apostle than a preacher. Whenever he cites scriptural authority (in which he fails not) for the opinions inculcated by him, his emphasis serve as elucidations of the passages he instances. Many may object to his preaching ; but none can deny its power. His gifts are great. Judgment may often demur to his authority ; but the heart is always led captive at his will.'

Such is the opinion of one who knew how to appreciate talent ; himself no ordinary observer of the faults or excellencies of the popular preacher ; yet all are not blemishes which may be depicted as such upon his ingenious mind. An occasional colloquiality may be necessary to meet the apprehension of the less informed, and such a condescension may enhance the sublimity or brilliancy of the ideas which may immediately open all their lustre upon them. The commanding influence of his preaching was not owing merely to his zeal, his animation, or his eloquence ; but to a vital *unction* which accompanied his preaching with power from on high. It was this that led the heart captive, though the judgment was demurring.

Another charge against him, was *praying extempore* before and after sermon. But the adoption or use of a collect in the pulpit, before or after sermon, has no warrant from the rubric of the liturgy. This also, as well as preaching from manuscript, is a greater liberty assumed than the offering of a prayer extempore, which is called by Bishop Hall, 'a conceived prayer.' In his answer to Smectymnuus, in defence of the liturgy, the bishop thus writes :—' It is a ' false ground, that the imposing the book (of common prayer) ' ties godly men from exercising their gift in prayer. An ' enjoined liturgy,' continues he, ' may well stand with the

‘ freedom of a prayer conceived ; the desk is no hindrance to the pulpit ; he is wanting in his duty that slackeneth either service.’ Here is not only a defence of the practice, but a censure on the man who exerciseth not his gift in prayer in the services of the pulpit. In an appendix to the Rev. ‘ George Herbert’s Country Parson,’ there are two prayers thus entitled ; ‘ The Author’s Prayer before Sermon, and his Prayer after Sermon ;’ which indubitably shews, that, at least, at some period of his ministry, the worthy orator of the university of Cambridge deemed it his province to use before and after sermon his own conceived prayer. There is a prayer to be used before all sermons, lectures, and homilies prescribed in the fifty-fifth Canon ; but with this limitation, *in this form or to this effect*, as briefly as conveniently as they (viz. the preachers and ministers) may—always concluding with the Lord’s prayer.

But the awful solemnity with which he approached the mercy-seat, the holy boldness with which he pleaded the promises, the fervid affection which seemed to glow in his bosom, the privileged nearness which he appeared to feel whilst he urged his petition and sought the divine blessing, carried oftentimes conviction to the heart, that the man was among the excellent of the earth, who “ worship God in spirit, rejoice in Christ Jesus, and have no confidence in the flesh.” Whilst thus engaged, there was dignity in his very attitude ; and in all his pleas a visible intimacy of communion ; like a courtier, who is much at court, feels himself at home in the king’s presence ; his very soul was apparently going forth in his devotions ; or, as St. Jude expresses it, “ Praying in the Holy Ghost.”

Another charge against him, was his use of *hymns* in the church ; but perhaps, in this particular, no minister in the united kingdom was more regular. He compiled a selection of hymns for the evening service, which service was originally intended for the instruction of the sunday school, with a view also to the benefit of their parents and friends ; and

was conducted after the following manner. It commenced with singing, after which he read the liturgy, as far as to the first lesson. Opposite the desk was a bench, on which stood a select band of the best readers from his sunday school, who were all clad in an uniform dress with caps and tippets, given them gratuitously from the funds of the charity. After he had made some introductory remarks, he directed the children by a mere bend, to commence. They read, verse by verse, until he wished to enlarge or expound, and so on to the end of the chapter; when the children again sang a hymn from his selection suited to the subject, and the congregation was dismissed, with the usual benediction. The accuracy and distinctness with which the poor children read was admirable; and the sweetness and harmony of their voices in singing was attractive. In addition to those for whom it was originally designed, a large congregation attended.

But, at the morning and afternoon service, he rigidly adhered to the old version of Sternhold and Hopkins. He deemed their rude and unpolished verses to contain sweeter melody from their accordance to the spirit of the Psalmist, than the tuneful numbers of Tate and Brady, which are sometimes not only destitute of gospel elucidations, but even repugnant to the leading articles of the church. No minister is called upon to subscribe to them. Their use is wholly optional. Certain detached verses of Sternhold and Hopkins would he often repeat with his usual emphasis and pathos, and dwell much on their beautiful simplicity; among which was the following—

“ O God, my strength and fortitude,
Of force, I must love thee;
Thou art my castle and defence,
In my necessity.”

Psalm xviii. 1.

There is certainly a sweet simplicity and a natural elegance, which no time can render obsolete, in the second line, ‘*Of force, I must love thee.*’ The old version has no other authority for its use than Queen Elizabeth’s injunctions

to her clergy, which injunctions are recognized in the thirty-seventh article of the established church. The clause to which I refer, runs thus: 'For the comfort of such as delight in music, it may be permitted, that *at the beginning or end of* common prayer, either at morning or evening; there may be sung a *hymn*, or such like song, to the praise of Almighty God, in the best melody and music that may be conveniently devised, having respect that the sentence of the hymn may be understood and perceived.' This extract as fully authorizes the use of hymns, or such like songs, as it does the use of Sternhold and Hopkins' version, at the beginning or end of common prayer, provided that the sentiment be correct and the language intelligible. Consequently, there can be no irregularity in selecting a book of hymns for the use of his sunday school, though sung by the children at the beginning or end of the evening service.

Contrary to usual practice, he would sometimes address the congregation with a brief introduction before he announced his text; but his design in doing this was to call the attention of the people to that portion of God's word on which he purposed to ground his discourse. This irregularity, as some would deem it, is not without a precedent either among the fathers of the Reformation, or the divines of the Lutheran church. But an introduction preceding the text, when prolix, rather wearies than excites attention. But so fascinating and powerful were his addresses of this description, that they rivetted the attention, awakened reflection, and, under the divine blessing, oftentimes produced the happiest effects. Many who could not acquiesce in his statements from their misconceptions of scriptural doctrines, were constrained to admire his eloquence, and revere the man.

But to notice all the frivolous objections, scandalous obloquies, and unscriptural points of doctrine, with which the pamphlets were freighted, that have been launched into the troubled waters of religious controversy to carry on warfare

against him, would fill a volume of larger dimensions than any custom-house ledger. A few will be noticed as we proceed in our review of succeeding years. His opponents out of the church have charged him with an inconsistency in declaring, that there is no other regeneration than that which is effected by the power of God; and yet in the baptismal service thanking God that it hath pleased him to regenerate the child! But what inconsistency is there in this, as it regards the one sole agency in this work? All is uniformly ascribed to God. It is not my present purpose to write in defence of our formularies. A revisal is much needed. Yet there is more consistency, in supposing that infants may be regenerated by the Holy Ghost, in consequence of united, fervent, faithful prayer, grounded on the promise, "that if two of you shall agree on earth, as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven," Matt. xviii. 19. than there is in maintaining, that a man can regenerate himself, or make himself a new creature in Christ Jesus, or that he can save himself by falling in with the offers of divine grace, as too many preach, as if he were capable of doing this without any regeneration at all! His little tract, entitled, 'The Child Baptized,'^a is an interesting illustration of this ordinance, as administered in the Church of England.

The reformers of our national church, having drawn up the baptismal service for the household of faith, and for them only, have given to the sign (in language at least) all the effects of the thing signified. But had they been as clear in their views of the doctrine of Baptism, as of the doctrine of the Lord's Supper, it had been, no doubt, differently expressed. It is evident from Bishop Latimer's Sermons, that he knew how to distinguish between the sign, and the thing signified, as the following quotation will shew—"Christ saith, "Except a man be born again from above, he cannot see the

^a Vol. III. page 633.

‘kingdom of God.’ He must have a regeneration. And what ‘is this regeneration? It is not to be *christened in water*, ‘as these fire-brands (the papists) expound it, and nothing ‘else. How is it to be expounded then? St Peter sheweth, ‘“that we be born again, not by mortal seed, but by immortal; ‘by the word of the living God.” Thus cometh our new ‘birth.’ Water-baptism, whether administered to an infant or an adult, by sprinkling or immersion, can be of no avail without the baptism of the Holy Ghost. What has been said of circumcision may be said of this rite, in Christ Jesus neither *baptism* availeth any thing nor *unbaptism*, but a new creature, Gal. vi. 15.

In the year of our Lord, 1818, he completed ‘The Poor Man’s Commentary on the Holy Scriptures;’ which he commemorates in terms of deepest humility and liveliest thankfulness. ‘And now, reader,’ saith he, ‘in folding up the whole of my Poor Man’s Commentary, while I lie low in the dust before God, under a conscious sense of unworthiness, and my continued short-comings, I desire to set up a renewed Ebenezer to the praise of his grace, who hath hitherto helped me, and borne with me all the way through, in the many years since I first entered upon it, to the hour of writing with my pen the last line of it. The more I contemplate the subject, the more I stand amazed at the Lord’s goodness and my undeservings.’ He declares the sole end of this work to have been, ‘to hold up and to hold forth the Lord Jesus Christ as God’s Christ, and as the sole perfection of all his people.’ After commending the reader to God, and to the word of his grace, he subscribes this memorandum:—‘Plymouth, Charles’ Vicarage, April 13, 1816, once more made memorable in being my birth-day, counting sixty-three years of the Lord’s grace and my sins.’

In his Commentary, he gave great offence to many of his brethren in the ministry, both in the church and out of the church, from the candid disavowal which he therein makes of the doctrine of *progressive holiness*, and more especially from

his general view of sanctification on 2 Thess. ii. 13, 14. But it appears to me, that they have not duly considered the subject, nor fully apprehended his doctrine. That the humblest reader of this Memoir may not mistake the term, progressive holiness, I beg leave to state for the information of such, that he nowhere calls in question the doctrine of final perseverance, but was most fully convinced of the scriptural soundness and heart-cheering sweetness of the truth. But there are many who maintain, that every child of God grows holier and holier by a certain progression ; so that to-day he is holier than he was yesterday, and will be to-morrow holier than he is to-day, and that thus he continues and proceeds in this progressive holiness until he arrives at perfection ; that the flesh, as well as the spirit, is partaker of this progressive ratio of holiness ; though St. Paul, *twenty-three* years after his conversion, thus writes to the Romans ; “ I know that in me, that is, in my flesh, dwelleth no good thing !” Rom. vii. 18. This doctrine of progressive holiness, our venerable commentator denies ; not only from his own experience, who was now between sixty and seventy years of age, and had long walked with God, but from the history of the saints recorded in Holy Scripture.

As a man, when made a new creature in Christ Jesus, is as much in Christ Jesus the first day of his regeneration, as in the last day of his life ; so a sinner sanctified, which is but another term for the same act, is as much sanctified the first day when brought into union with Christ, as he will be to the time of his removal from a state of grace to the fruition of glory. But he nowhere denies the progressive fruits of this sanctification, though not in any particular ratio are these fruits expected to appear. Yet fruits there will be more or less ; which fruits of the Spirit he does not consider our sanctification, nor properly speaking any part of it, but the sweet *testimonies* and happy *effects* of our sanctification. Permit me to ask, how can any dare say, that this denial of progressive holiness, in this view of it, promotes licentiousness ? From a

misconception or a wilful perversion of his doctrine, (the Lord knoweth which it may be,) he has met with cruel usage and base slander. Yes, blessed man of God, like thy Master, thou hast been wounded in the house of thy friends !

In speaking of sanctification, he thus writes : ‘ Sanctification, or to sanctify, hath a different meaning in the different scriptures. But the most general sense is, either to set apart, consecrate, or dedicate to a sacred service : or to purify, cleanse, and make holy what was before unholy in our nature. In the *former*, Christ is said to have “ sanctified himself,” John xvii. 19. In the *latter*, the church, when regenerated, is said “ to be washed, to be sanctified, to be justified, in the name of the Lord Jesus, and by the Spirit of our God,” 1 Cor. vi. 11. In the regeneration, as it does not appear that any alteration is made on the body, he maintains, that in the latter sense no part of it is sanctified. But inasmuch as the body becomes an habitation of God through the Spirit, it is a vessel set apart for the Master’s use ; and every child of God is taught “ how to possess his vessel in sanctification and honour,” 1 Thess. iv. 4.

‘ But although thus *set apart*, the body is not *renewed*. Although the spirit of a man be renewed, when he is quickened from a death of sin to newness of life, yet the body is not renewed until it be reduced to the dust and renewed from the grave at the general resurrection. “ That which is born of the flesh is flesh,” and will be so to the end of the day. Hence the unceasing warfare ; “ for the flesh lusteth against the spirit, and the spirit against the flesh ; and these are contrary the one to the other, so that we cannot do the things which we would,” Gal. v. 17. But this contrariety could not exist if the body were renewed. In consequence of these internal conflicts, which every one who has received the grace of the Spirit feels more or less to be carrying on between the flesh and the spirit, sin will sometimes in its struggles, even in them, gain the mastery, though not a perpetual or habitual dominion. Many imagine, that they shall

go on subduing one sin after another till all be subdued ; as if there were a time, on this side the grave, when they should be able to sit down at ease, and have no more spiritual conflicts to fight ; but is there a sin subdued, that will not in some future day present itself afresh to the mind, and give the soul the same struggle and pain as at the first ? There is no truce in this war. There is no pause to render it prudent to unbuckle the armour, until we unbuckle it for the grave. The helmet of hope, the shield of faith, and other parts of the spiritual harness may be left at the threshold of heaven, for we shall not want them within the pearly gates of the new Jerusalem ; but as long as we are in the body we shall want all and every part of the armour of God to conflict with sin in the flesh.’ ‘ I know not what other men’s hearts feel,’ saith this highly favoured man of God, ‘ but the daily workings of corruption in my heart shew me that the carnal mind is still carnal. Ps. xxxvi. 1. Rom. vii. 14. I feel a daily warfare. I groan being burdened. I not only feel these workings when occupied with divine things, but often in the house of God. Like Paul, I know what it is, “ that when I would do good evil is present with me,” Rom. vii. 21. In the pulpit, at the table of the Lord, at the mercy-seat, often when in a moment of sweet communion with my God and Saviour, a train of thoughts rush through me like unbidden guests, and rob God at his face of his glory, and my soul for the time of comfort ! Can a *body* where such things are be in part renewed ? Am I in a progressive state of holiness in a body where I find such cause of humblings, and which I loathe ?”^a

‘ I am well aware,’ saith he, ‘ that the whole tide of commentators are against me, while I would desire with all humility of soul, (instead of swimming with them down the stream) to bear up my feeble bark to the torrent of this opinion.’ After speaking of the personal election, redemption, and sanctification of the whole church of God in Jesus

^a See his comment on 2 Thess. ii. 13, 14.

Christ our Lord, he makes this observation, that ‘ while these grand and indeed (as they may well be called) fundamental truths of the gospel, are generally received and admitted in the church of the faithful as so many standards of decision, against which there is no appeal, the glorious doctrine of sanctification doth not seem to be as clearly understood as those of election and redemption. The more generally received opinion is :—*that at regeneration we are regenerated but in part, and that as well in body as spirit. There is a perfection, say they, of parts of the new man in both, but only in degrees. Though there be a complete perfection in Christ, in which they are interested, yet their sanctification is imperfect. They are in a progressive state of holiness and progressive sanctification, but not complete in either. This, I apprehend, is the generally received opinion.*

The Doctor’s view of the subject appears to be this :—that by *one act* of God the Father, before the foundation of the world, the church was chosen in Christ, “ to be holy and without blame before him in love,” Eph. i. 4. That by *one act* of God the Son, we are sanctified through the offering of the body of Jesus *once* for all. “ For by *one* offering he hath perfected for ever them that are sanctified,” Heb. x. 14. That by *one act* of God the Holy Ghost, the soul is regenerated ; for regeneration, when considered as the quickening of a sinner dead in trespasses and sins to newness of life, can be but one act. But on the supposition, that this act of God the Spirit in regeneration is but in part, not only this beautiful order and equality in those *acts* of grace is destroyed, but a train of the most painful consequences arise, which involve the mind in endless apprehensions concerning the eventual perfection. ‘ And wherefore,’ saith our worthy friend, ‘ should the work of regeneration, and the sanctification included in it, be an imperfect act of God the Spirit, more than the act of election in God the Father, or redemption by God the Son ? If it be only for a moment admitted,

that regeneration doth not renew the body, neither was ever intended, during the time-state of the church, to renew the body, every difficulty vanisheth.^a

On the supposition, that no alteration whatever is made on the body at regeneration, he concludes that no part of it is sanctified, that is to say, free from corruption and sin; yet he meets the difficulty, how, with all this alloy, the body is made the temple of the Holy Ghost, which dwelleth in us, 1 Cor. vi. 19. with this argument—that it enhanceth the grace, that the Holy One, who inhabiteth eternity, and who is himself all holiness, should dwell in these bodies of filth and defilement. O the grace of our condescending God!^a

It may well be asked, if the body were *renewed*, though but in part, how it could remain a *natural* body? ‘It is the language,’ saith he, ‘of Jesus himself, “that which is born of the flesh is flesh.” It is the same as it was when born, and so remains till it returns to its original dust. For “it is then sown a natural body,” 1 Cor. xv. 44. Whereas, if it were renewed, or, as some speak, in part renewed, that part, however small or great, would be by so much, spiritual: and how then could it become liable to corruption, and be sown at death a *natural* body? Moreover, the apostle, speaking of himself many a year after his conversion, that is, after his regeneration, declared that in him, that is, in his flesh, dwelled no good thing, Rom. vii. 18. a thing impossible to have said, if any part of his body had been regenerated.’^b

But although this venerable commentator speaks of the body as still carnal, and that there is no holiness inherent in the body, let not the reader suppose for a moment, that the believer is not called upon through the Spirit to keep the body in subjection, or to mortify the deeds of the body, or that he means to inculcate this. ‘When God the Holy Ghost,’ saith he, ‘quickeneth the soul of a child of God by

^a See on 2 Thess. ii. 13, 14.

^b See on Gal. v. 16—18.

regeneration, he becomes a life-giving, soul-renewing source in the spiritual part ; and whilst influencing the spirit of the believer, in opening continual communications from Christ as the Head to his members, the redeemed are enabled to mortify the deeds of the body by his indwelling presence,"^a Rom. viii. 13. ' And while the Lord the Spirit enables me to mortify the flesh with its affections and lusts, let all the fruits of the Spirit testify whose I am and to whom I belong, as sweet testimonies and effects, while Christ alone is the cause of all my salvation and all my desire.'^b

But to sum up in few words his view of this interesting subject, it is this :—that the child of God is when regenerated only renewed in the spirit of his mind ; that the body is still a vile body, a corrupt body, and will remain so till it be sown a natural body and raised a spiritual body ; that the believer is enabled to mortify the flesh with its affections and lusts, through the indwelling presence of the Holy Ghost ; that the keeping of the body in subjection, the mortifying of the flesh with all its vile affections, and the gracious fruits of the Spirit which appear in the believer's life, is not his sanctification, but the sweet testimonies and happy effects of his sanctification.

Notwithstanding he maintains that the body is not renewed, nor so sanctified as to be free from corruption and sin, he considers it, by the indwelling of the Spirit, a temple consecrated to God, or a vessel like that of the sanctuary, set apart for the Master's use, and ought not to be used for unhallowed purposes. If by progressive sanctification any one understand, that a believer continues more or less through the indwelling of the Spirit to evidence his sanctification by the fruits of the Spirit, or at least by some signs of spiritual life, he by no means denies this ; but maintains it, though the believer may sometimes for wise purposes be stripped like a tree of both fruit and leaves, and

^a See on 1 Cor. vi. 15, to the end.

^b See Reflections on Gal. v.

his spiritual life be only known by the peeling of the bark, if I may so speak, that is to say, by an investigation of the inward man; yet when the Holy Spirit (as the life that is in him proceeding from the root) puts forth his strength, the believer shall again flourish in all his vigour, verdure, and fruitfulness. If by progressive holiness, others may understand the christian pilgrim's continued progress in the King's highway of holiness, he by no means denies this, though he shews that he has no holiness of his own; for his very best dress of this description is indeed a poor tattered garment, nay, nothing but filthy rags. He acknowledges that the least deviation from the right path humbles and grieves him. But, if by progressive holiness any one understand, that this body, the flesh, becomes holier and holier, this he denies; although as a proof of his sanctification in the Spirit, the body be kept in subjection. He denies the sanctification of the fleshly body, either in whole or in part, though a vessel set apart for the Master's use; and this vessel, as far as it is cleansed, is not so by virtue of any inherent holiness in itself, but by the subduing and restraining influence of the Holy Ghost. 'In relation to church members,' saith he, '*walking honestly towards them that are without*, it were a reproach to the name of Christ if the ungodly had any charge to bring against them. Very sweet to this purpose is that comprehensive exhortation by the Holy Ghost to the church, that whatsoever things are true, honest, just, pure, lovely, and of good report, believers in Christ are expected above all men to be eminent in the practice of these things.'^a

The same error which some entertain of progressive holiness, as if it were something inherent or acquired, is also indulged by others as to progressive strength. Before a man be regenerated, it is acknowledged by all who hold the grand doctrines of the gospel, that he has no spiritual health or strength in him; but after his regeneration, some speak of

^a See on 1 Thess. iv. 9. 12.

the growing strength of a believer, as if he had some inherent or acquired strength in himself. But by way of appendix to the above observations, I beg leave to enter my protest against this delusion. If by any inherent strength I am become stronger in myself than at the time the Lord was first pleased to renew me by his grace, then am I less in want and more independent of the grace of the Spirit. But who does not see the presumption of this conclusion? The child of God, as soon as quickened by the Holy Ghost to newness of life, is only strong in almighty strength; whatever strength is made perfect in his weakness, it is all from the sufficiency of divine grace. And after the believer has gone forth in the Lord's strength for twenty years together, he has no inherent strength; he is strong only in the almighty power of Jesus. He is still all weakness in himself, and has no acquired stock upon which he can draw; but, as at the first, so to the last, in the Lord, and in him only, has he righteousness and strength.

But to return to the narration. In the same year he completed his Poor Man's Commentary, he was bereaved of his son Charles, a promising young man, who unadvisedly submitted to an operation, as before stated; which terminated in his death. It was to his father a source of much distress. He seems to refer to this event in a sermon preached on the last Lord's day morning of this year, 1816. It commences with these words:—‘The mind of every one renewed by grace wants something continually to lean upon. And when under divine teaching the Lord hath brought the child of God into an apprehension and enjoyment of the everlasting love of God to the church in Christ as the *cause*, and the unchanging purposes of God to the church in Christ as the *effect*, he hath then found a source of never-failing comfort to bear him up and to bear him on amidst all the changes of time, until the Lord shall bear him home, and bring him to his everlasting kingdom.’ ‘You need not,’ saith he in the conclusion, ‘be told that you live in a changeable and dying

world, and yourself in changeable and dying circumstances. You know not what a day or what an hour may bring forth. If you look into houses or families, kingdoms or empires, all seem fluctuating. Both the world and the men of the world can promise you nothing. "It is a time of Jacob's trouble."^a

The substance of this sermon was published in a tract, entitled, 'The Immoveable Kingdom, the subject of peculiar blessedness to the Lord's people, amidst all the dead and dying circumstances of this moveable world; affectionately sent and recommended to the church of God the first day of the new and eventful year, 1817.' Perhaps, he little anticipated, when he published this little tract, from which the above quotations are taken, that this eventful year would take away the desire of his eyes with a stroke. His beloved wife departed this life, April 3, 1817. Five and forty years, as before observed, had they lived together in the mutual enjoyment of each other's affections. Year after year was he thus called to pay a visit to the grave; not as the minister who speaks a word of comfort to others, but as the mourner that needed himself to be comforted!

It appears, that from the year 1817, he regularly published, early in January, a tract, as a 'New Year's Gift for the Church of Christ, or an affectionate Salutation to the Household of Faith, on the opening of the new year.' There is such an elegant simplicity, godly sincerity, and sweet assurance, expressed in the introduction of one of them, that the reader will pardon a brief quotation, as an illustration of his manner of addressing, in these tokens of remembrance, the spiritual church of Christ. 'Verging as I now am on the confines of eternity, and well aware that every step I take in the present time-state at my advanced age, the world is receding more and more from me, and I from the world, I gladly avail myself to catch the passing moment as it flies, that it may bear on its wing, at this era, my salutation of the church.

^a Vol. X. page 138.

I esteem it indeed no small mercy, that since the Lord hath spared me to behold the close of the past year, through the same gracious indulgence I am favoured at the opening of the new, “to greet the brethren which are in Christ Jesus;” and once again (peradventure it may be the last,) to send them my annual love-token of remembrance, “before I go hence, and be no more seen.” ‘Like the traveller returning from his journey, and being nearly arrived home, to whose longing eye the habitation, in which are lodged all that is dear to him, begins to open before him, and a thousand tender images of delight arise to his imagination; so to my spiritual senses, the many glorious things which are spoken of in scripture concerning my eternal home come in full prospect before me, and fill my soul with a joy unspeakable, as I approach the precincts of that blessed city, whose builder and maker is God.’^a One commences with this motto, which since it is not retained in the copy published in his works, I here transcribe: ‘*Salutem a Salutis Fonte, Jesu Christo:*’ Health from the Fountain of Health in Jesus Christ to the church of Christ, in the opening of the new year of our Lord, 1821.’

More than twenty years had elapsed, since he published his Sermons on the Divinity and Operations of the Holy Ghost: at the close of the year 1817, he published six Lectures on the Person, Godhead, and Ministry of the Holy Ghost. As the former were intended ‘for the more immediate use of those, whose leisure and ability might afford much opportunity for study;’ in publishing the latter, he had chiefly in view the benefit of the labouring class of the Lord’s people, who had not time for such indulgence. In the fifth Lecture, his arguments for the personality and Godhead of the Holy Ghost, deduced from the sin against him being unpardonable, must be sufficiently clear to the meanest capacity to understand. It may be summed up in

^a Vol. VII. page 551.

this brief manner :—if the Holy Ghost were not a *person*, he could not be *sinned against* ; and if not *God*, that sin were not *blasphemy* ; and if not a *distinct person* both from the Father and the Son, this blasphemy were not *unpardonable* ; for all other sins and blasphemies shall be forgiven, except blasphemy against the Holy Ghost.

It was in the year 1817, as appears from the date on the title-page, that he published his little tract, ‘ Bread selling to the Poor at half-price, a sweet memorial of the Bread of Life, which is given to the poor of the Lord’s people without money and without price.’^a No apology will be deemed necessary for noticing this little memorial ; for the cause of his writing it furnishes another trait in this good man’s character, namely, his attention to the temporal as well as to the spiritual wants of the poor. ‘ What gave birth to this little tract,’ says he, ‘ was this : in order to soften, in a parochial way, the pressure of the times, which hath borne hard upon the poor in the present winter, both from the difficulty of procuring employment, and the high price of provisions ; the parish of Charles, in Plymouth, by voluntary contributions and collections every Lord’s day morning in the church, adopted the plan of selling a thousand sixpenny loaves of the best quality, for threepence to each person. And it is pleasing to observe, with what delight the poor, to whom this little bounty was offered, received the well-meant favour. The cheerfulness of their looks, and the promptness with which they proffered their few pence from their scanty pockets, loudly bespoke the grateful sense they entertained of the kindness shewn them.’

‘ It was at one of those public sales in our churchyard for bread at this reduced price, when the pressure of the people was so great they almost trod one upon another, that a thought struck me, how blessed would it be to behold such an eagerness in the people of the Lord for the bread of life.

^a Vol. IX. page 262.

What a blessed occasion, I said, would it be to speak to them on the subject? And while their looks testify so much cheerfulness at the receipt of this little boon of the earth, to call their attention to that free gift of God in Jesus, the living bread, which came down from heaven, of whom whosoever eateth shall live for ever, John vi. 51. But the clamour at those sales, from the earnestness of the multitude, totally precluded the hope of being heard on the subject, however interesting. I therefore determined, under the Lord's grace, to adopt this plan of addressing them, and *with every loaf give a copy of this tract*; and send it forth, as I have now done, under the hope of the Lord's blessing. In the discourse I have endeavoured to raise from it, I still consider myself as having those poor ones of the Lord's family before me. I am in idea still at the sale, and while each one is so busy in stepping forward for the cheap purchase of this loaf, I put my little tract into his hand, to tell him of the bread of life, and to be had without money and without price.' After illustrating the subject by various instances of scripture history, and holding forth the Lord Jesus as the living bread, which came down from heaven for the satisfying of his needy family, and shewing that they who have Christ for their portion have a feast-day every day, and in him a Benjamin's portion to live upon in time and to all eternity, he applies the subject by way of question:—'And now what say our poor purchasers of our bread to these things? You are come to our cheap shop to supply yourselves and little ones with a small portion of the bread that perisheth, is not the bread of life more cheap, more necessary, more free, more full, more generous, more blessed? Can any market equal the market of free grace? Can any bread equal the bread of life?'

Let the men who vilify the doctrines of free and sovereign grace, say, whether the life of this man was demoralized thereby? Whilst he unites with his benevolent parishioners to provide for the bodily wants of the poor, how promptly he avails himself of the opportunity of drawing their atten-

tion to the bread of life. And to do this he spares no expense. With every loaf he gave a copy of this tract, and that there may be a careful distribution, himself attends to put this little book into the hand of every purchaser. One thousand tracts, at least, were thus distributed by him among the poor, at his own expense. And he tells us, that it forms a luxury of the purest kind (when unmixed with pride and self-righteousness) to be instrumental to the poor man's comfort.

This year, 1817, he also published in a series of tracts, 'Sweet Morsels to Hungry Souls, in the Lord's word for the Lord's people, affectionately recommended to the Church of God.' The circumstance of distributing bread to the hungry poor may have furnished him with the idea. In the preface, he takes occasion to remark, what a fulness may be found under the Lord's teaching from short sentences, and even sometimes from a single word in the scriptures of our God. He notices also, 'How sweet and ponderous sometimes the marginal notes and various renderings of our translators of the Bible are.' 'In these tracts,' saith he, 'I have availed myself of the labours of those men of God, in gathering some few of the sweet morsels for spiritual refreshment of the Lord's people.' His own Bible is rich in marginal notes; for he was accustomed, if a passage more than ordinarily struck his mind, to make memorandums of it in the margin. Hence the Bible he commonly used is marked in most parts with such observations. As several friends from time to time solicited permission to copy them, he selected a few to shew to others his plan, that if more generally adopted, it might become under the Lord's blessing more generally useful, which he published under the title of 'Fragments from Holy Scripture.'

The writer of this Memoir was much pleased with the paternal affection and christian solicitude expressed in an autograph of his, in the blank leaf of a Bible, presented to his eldest daughter; and has procured a copy, that the spiritually-minded reader might share in the gratification,

and follow up his example, that if the Lord so will a divine blessing may attend it.

‘*Memorial: to bring to remembrance.—Psalms the 38th and 70th.*’

‘This holy Bible is the gift of a father to a child, as the truest pledge of real affection; and inscribed with the names of ROBERT HAWKER, and his dearly beloved Mary.

‘His prayers go before and follow his boon, that an unction from the Holy One may accompany the constant perusal of those sacred truths of God, to make her wise unto salvation, through faith in Christ Jesus; and that a daily spiritual and scriptural apprehension may be wrought in her mind and understanding “to the acknowledgment of the mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge.”

‘Lord! cause her to be graciously enlightened into a personal knowledge of and communication from the Holy Three in One, which bear record in heaven; that when the hand that now writes this memorial shall have ceased its office, her spirit may have been brought into such a holy familiarity with the grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, that in her changing also time for eternity, it may be no more than from living here by faith, she may then be admitted into open vision by sight, with that glory that shall be revealed, to see God in Christ as he is, and to know even as we are known!’

September, 1826.

Soon after the publication of his Commentary, the Doctor published a small tract, entitled, ‘The True Gospel, no Yea and Nay Gospel, affectionately recommended to the people of God in the present low estate of the Church.’ Of this motley gospel, which he shews to be at variance with truth, he gives the following outlines:—‘A yea and nay gospel takes for granted, that all men are alike in a salvable state; neither can any man fail of salvation, but from his neglect of the opportunity, at one time or other

afforded him. And if a man seeks for acceptance before God partly by faith and partly by good works, he is certain of happiness. Christ is made, by the yea and nay gospel, nothing more than a procuring cause; so that if a man so far makes use of Christ, as by him to seek out his own salvation in the exercises of faith and repentance and good works, he doth all that is required of him, and Christ will make up the deficiency.^a

In controverting these points, he shews, that if a man's salvation depend upon his improvement of any opportunity, the mind must be left in wretched uncertainty; moreover, if it depend on any improvement on our part, it is not wholly of grace. He animadverts on the unscriptural phrases of *offering* Christ to the congregation, or of *pressing* Christ upon their acceptance; as if every thing depended on the very opportunity, and not on the purpose of God and the grace given us in Christ Jesus before the world began. He maintains that the yea and nay gospel was not the creed of the apostles; that the salvation of the church of Christ, and the promises of God to that church, were not a matter of doubtful issue; neither did the apostles preach such doctrines. "But as God is true," saith the apostle Paul, "our word towards you was not yea and nay. For the Son of God, Jesus Christ, who was preached among you by us, even by me, and Silvanus, and Timotheus, was not yea and nay; but in him was yea: for all the promises of God in him are yea, and in him amen, unto the glory of God by us," 2 Cor. i. 18—20.^b He asserts, that such is the certainty of the salvation of the church of Christ, 'that nothing of peradventure can arise; no yea and nay can come between to make the event doubtful. The charter of heaven runs in these words:—"I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me," Jer. xxxii. 40.'

^a Vol. IX. page 473.

^b Vol. IX. page 476.

Under the assumed signature of *Verax*, which, says one of his reviewers, should have been *Menax*, the Rev. James Bidlake of Plymouth, published a pamphlet, entitled, ‘The True Gospel of Dr. Hawker, shewn to be at variance with the gospel of Christ and his apostles, and therefore undeserving of its assumed appellation.’ In this pamphlet, he controverts the Doctor’s statements, and attempts to prove that salvation is conditional; that to offer Christ to the congregation even indiscriminately is scriptural; and indicates, that it is by believing a sinner becomes interested in Christ. The title-page carries in its front a very bold assumption, without any foundation in truth to uphold it; and a gross insult to a veteran minister of the church, without the least semblance of modesty to mask it. This pamphlet was sent to the Vicar of Charles with a written letter, whether from the author is uncertain, for it was anonymous; but expressed in terms of no small acrimony.

In an appendix to the True Gospel,^a the Doctor reviews this anonymous pamphlet, and states that the whole (except his many angry expressions) might be summed up in few words—that the true gospel of the Doctor’s tract implied, that there is some other inability, than that of the will which prevents men from being saved; but, saith this self-named *Verax*, Jesus and his apostles knew of no other; they therefore taught, that in the rejection of the appointed salvation, men are inexcusable and self-condemned. All this to carnal reason looks very plausible; but, as the Doctor observes, ‘here is free-will in the very quintessence of it. A doctrine, if true, which sets aside the necessity of the new birth altogether, and makes the grace of God to depend wholly upon the will of man.’

‘Unmoved as I am with the least anger beyond the hectic of the moment, from the contents either of the pamphlet or the letter, yet,’ saith he, ‘the duty which I owe the church

^a Vol. IX. page 483.

of God will not suffer me to remain silent under such aspersions. It is not from personal considerations I now write. I consider myself imperatively called forth to confirm and make good what I have written for the church's sake, which is Christ's body. It is his blessed cause for which I feel; his people's comfort for which I contend—it is of eternal consequence, that no child of God should be left to the per-adventure and uncertainty of a yea and nay gospel.'

As to *conditional salvation*, if the salvation of a sinner is not in every respect unconditional, it cannot be in every respect of grace; for, as the reviewer in the Gospel Magazine observes,^a 'grace would lose its very nature, if a single condition were annexed to it, and Paul's positive declarations would be false, Rom. xi. 5, 6. Eph. ii. 8. 2 Tim. i. 9.' As to *indiscriminate invitations and offers*, upon this point the Doctor enters largely in his appendix; and shews, that every address, offer, or invitation in the word of God is made to the church of God, under some special character; as *God's Israel*, or *his people*—to the *weary* and *heavy laden*—to him that is *athirst*—to him that *willeth*, that is, to him whom the Lord hath made *willing*. To preach the gospel, and to proclaim salvation in the audience of all sinners wheresoever they came, this was the apostle's commission. And the same will all faithful servants of the word do now, who are ordained by the Holy Ghost. To preach Christ, they knew to be their province; to persuade to the acceptance of Christ, they knew to be his. They used not "*enticing words* of man's wisdom," 1 Cor. ii. 4. As to *a sinner obtaining an interest in Christ by believing*; the reverse is the case. If he had not an interest in Christ before he believed, he would never attain unto it. "Faith is the gift of God." By this gift he attains to the knowledge of his interest in Christ. Men are not made the Lord's chosen because they believe, but because they are his chosen, therefore, it is given them

^a Gospel Magazine for 1817, page 409.

to believe. Salvation does not commence in man's believing; but by the Holy Spirit's work on the heart, a man is brought to believe in Jesus. That there is some other inability than that of the will, which prevents men from being saved, is very evident; "For no man can come unto me," saith Christ, "except the Father who sent me draw him." "It is not of him that willeth," saith St. Paul, "nor of him that runneth, but of God that sheweth mercy," Rom. ix. 16. And again, "The election hath obtained it, and the rest were blinded," Rom. xi. 7. Yet Verax is rash enough to state, that 'Jesus and his apostles *knew* of no other inability which prevents a man from being saved but the will.' And what greater obstacle to a man's salvation can there possibly be than this? Unless the Lord slay the enmity and controul the will, man never can be saved.

After a lapse of several months, another pamphlet was published, entitled, 'Truth Vindicated, or a Series of Remarks on some of the leading Doctrines of the Gospel, occasioned by DR. HAWKER's appendix to his True Gospel, by James Bidlake, alias Verax.' This induced the Doctor to send to the press his animadversions on this pamphlet, under the title of the 'True Portrait of Antinomianism, being an Admonitory Letter to the Rev. James Bidlake.' In vindication of what he had before stated, Mr. Bidlake quotes several passages of scripture to prove, that our Lord and his disciples made offers and invitations indiscriminately to all. The Doctor in turn shews, that the several passages which Mr. B. produces, either have not the character of invitations, or, if invitations, were made to persons of a special description, and not to all indiscriminately. In his zeal to run down his adversary, Mr. B. had unwarrantably asserted, that the Doctor not only forbade invitations to the unconverted, but 'discouraged even the declaration to them of what Christ hath done and suffered for sin.' 'This,' saith the Doctor, 'is contradictory to the whole tendency both of my preaching and writing; and you (addressing Mr. B.) knew the charge

to be false in the moment you made it.' It was certainly a gross perversion of the Doctor's words; but it is lamentable to witness how a prejudiced controversialist will sometimes pervert the truth to throw an odium on his adversary. This is not the only instance in this pamphlet of his, wherein Mr. B. bears false witness against his neighbour.

It seems to have given umbrage to this gentleman, that the worthy Vicar of Charles, spake so largely and so frequently on the doctrine of election; to justify himself in this particular, he shews, that he has eminent ensamples in holy writ—that the three Persons of the glorious Trinity not only attest, but are themselves preachers of the doctrine—that the apostles also were preachers of election. 'And shall I,' saith he, 'be apprehensive of error in following such examples? Shall I on this account dread that great day of God, when Jesus shall send his angels and gather his *elect* from the four winds, from the uttermost part of the earth to the uttermost part of heaven?' Mark xiii. 27. Let those tremble who preach it not!^a

Although men cannot deny that the doctrines of election and predestination are scriptural doctrines, yet too many not only disrelish but absolutely hate them. But is it not an awful consideration, that it is the truth of God they hate, and the sovereignty of God they oppose? To discountenance these doctrines, and to deter others, if possible, from maintaining or professing them, it has been customary with men of the free-will school, to traduce such ministers as preach them, under the epithet of antinomians. 'This name,' saith the Doctor to Mr. B. 'hath been too frequently used by men of your description, as a bugbear to frighten the Lord's little ones. By confounding *libertinism* with *antinomianism*, and blending them together as one and the same, many godly persons have been distressed, and shrunk from the imputation of it, as considering it the greatest obloquy.'^b

^a Vol. IX. page 528.

^b Vol. IX. page 536.

Many are the definitions which have been given of this dreaded reproach ; and as every one feels himself at liberty to annex his own ideas to the term, Mr. B. has exhibited his view of the subject, and the Doctor has subjoined his. An antinomian has been considered variously, as for instance, one who holds the truth in unrighteousness, one who sins that grace may abound, one who denies the law to be a rule of life, one who maintains justification without the deeds of the law, a godly minister who preaches the sovereignty of grace. That faithful servant of Christ, the Rev. Mr. Romaine, and others of the same school, have oftentimes been branded with this appellation. It is a term which has its dark shades and fair colourings, according to the taste of the artist who draws the portrait ; but it is most commonly applied as a term of reproach to one, who like the apostle, declares, that the elect of God are “ saved and called with an holy calling, not according to their works, but according to the purpose and grace of God, which grace was given them in Christ Jesus before the world began,” 2 Tim. i. 9. And it has been so commonly applied to such characters, that it begins to lose its opprobrious stain.

Of its dark shades, Mr. Bidlake says, ‘ Were I required to give a definition of ancient and modern antinomianism in separate words, I should speak of it as an amalgama of irreligion, ignorance, conceit, pride, obstinacy, selfishness, and cowardice. It is moreover clamorous, morose, scornful, insolent, petulant, revengeful. It is the hot-bed of discord, and the most effectual promoter of religious feuds. It is a Diotrephes in the house of God, and a tyrant in the domestic circle. Where it attaches to dispositions naturally amiable, it converts them into bad ones ; and it makes those who are naturally bad, intolerable.’ He enters still more largely into the description, and gives a full length picture of the antinomian ; but it is such a vile caricature, that no one could possibly recognize it, unless Mr. B. had written the name underneath. He represents him as exulting at infants being

in hell, a span long ; as destitute of all natural affection ; the most uncivilized, inhuman, cruel, unscriptural, and infernal of all spirits—‘ a more hideous spirit,’ saith he, ‘ never escaped from the bottomless pit.’

But what does all this imply ? or why was this black picture drawn and inserted in his ‘ Truth Vindicated,’ unless thereby Mr. B. intended to vilify, stigmatize, and defame this good man’s character ? But where in all this is there a single feature that was prominent in the Vicar of Charles ? I heard a respectable clergyman state, who knew nothing of DR. HAWKER but through the vile pamphlets published against him, that he had a perfect horror of his character until a poor old woman in the village where he resided, lent him a book, without a title-page, which proved to be *Zion’s Pilgrim*. He was quite delighted with the book ; but how great was his surprize, when he found it was the production of DR. HAWKER : and perhaps he would never have read it, had not the title-page been accidentally or intentionally torn off. Such slanderous pamphleteers as the Barrister, and Bidlake, and others, have taken a tremendous responsibility upon themselves, to be answerable at the bar of Christ, for the mischief they have done in blasting, in some places, where their foul mildews have fallen, this good man’s usefulness. I wish not to give offence ; but beseech them, if these Memoirs should come under their observation, to weigh the consequences.

Let the reader contrast his character, with the picture drawn by Mr. Bidlake of an antinomian. He is known to have been a man who lived near to God, well versed in holy scripture and in general literature, deeply acquainted with his own heart, humble in his deportment, ready to acknowledge his errors, liberal towards the poor, intrepid in his Master’s cause. Though set for the defence of the gospel, he was neither obtrusive nor clamorous. In manners lively yet not volatile, courteous yet not temporizing. With a mind too enlarged to be petulant, and with feelings too softened to

be resentful; a lover of peace, and a promoter of christian charity. In the church, faithful to his charge, and firm in his purpose; yet no Diotrephes, for he loved and patronized the brethren, and they were willing of themselves to give him the pre-eminence. In his domestic circle, kind, affectionate, and indulgent. In his disposition, amiable, communicative, and tolerant; and if deemed intolerant, it was only by such as conscious of their improprieties feared his faithful rebuke, or bold in their opposition to the doctrines of grace knew that they should meet with his salutary correction. What he was, he was by the grace of God. Though I have lived more than half a century in the world, and have known not a few of the excellent of the earth, yet I have not met with one in whom appeared *more* of the man of God than DR. HAWKER. This is not written to eulogize the man, but "to glorify God in him," Gal. i. 24. I do not wish to represent him without faults, but who has not reason to lie low in the dust from a sense of his own?

Though in the many volumes of his works, we cannot but admire the reflected lustre of that grace which was bestowed upon him, yet it was not merely in his publications that his pre-eminent virtues shone; but he carried his religion into all the transactions and minutiae of life. If he wrote a note on business, however brief that note, there was always something in it which evidenced the heavenly-mindedness of the man, and gave a dignity to the transaction. His chief business appeared to be, to exalt and glorify his Lord and Master; and nothing was more painful to him, than to be kept from the Lord's house, and the usual engagements of the Lord's day. Early in this year, 1818, he was confined to his house, if not to his chamber, from long and severe affliction. I have before me a brief note, which happens to be preserved, to illustrate and confirm what is here said of him through the affection which the gentleman felt towards him to whom it was written. It is a fair specimen to shew, how admirably and unostentatiously he blended the great

things of salvation with the minutest concerns of life. This gentleman was, I believe, at that time one of the churchwardens of the parish of Charles ; and the mere purport of the note was to request him to call before he attended the vestry ; yet here we may see, how lovely religion appears when mixed up with our common intercourse with men, and how feasible this is, under the teaching of our heavenly Master.

‘ APRIL 13, 1818.

‘ DEAR SIR,

‘ Grace be with you. Probably you mean to attend the vestry to-morrow ; if so, will you do me the favour to call upon me before you go. I should save you the trouble were I able, but I am still a prisoner, though the Lord’s prisoner. Well is it for me, that the chain is golden ; and that He is graciously looking in upon me, to smile upon me with his love ; or my heart would have broken. *Thirteen* Lord’s days kept from the Lord’s house ! My love to your dear wife, and the sweet prattling interesting little boy. Jesus bless them and you.

‘ Your’s, dear Sir, in the Lord,

‘ ROBERT HAWKER.’

To John Moor, Esq. Foxhall.

Seeing that his enemies, or rather the enemies of the truth as it is in Jesus, notwithstanding his exemplary life, were determined to designate him an antinomian preacher ; in the ‘ Admonitory Letter’ to Mr. Bidlake, he draws the portrait of what he considered a true antinomian according to the scriptures of God ; and then assures his adversary, that under this description of character he was willing to bear his reproach. ‘ The word antinomian,’ saith he, ‘ is well known to be formed from a greek compound, *anti-nomos* ; the nearest literal translation of which is, *against law*. And the meaning, when applied to any person in relation to religion is, that he who is an antinomian is looking for justification before God solely on the footing of Christ’s person, blood, and righteousness, without an eye to the deeds of the law, yea,

even against them. This, in the scripture sense of the word, is the definition of a real antinomian.^a

‘A true antinomian,’ he therefore argues, ‘according to the etymology of the word, is looking for justification before God solely on the footing of Christ’s righteousness. Unless, therefore, the Holy Ghost hath quickened him from the death of sin, and made him a new creature in Christ Jesus, brought him into a feeling sense of the plague of his own heart, so that he loathes himself in his own sight, and is led by sovereign grace to behold Christ in all the beauties, glories, and infinite excellencies of his person, and the suitableness, fullness, and all-sufficiency of his redemption-work, for the accomplishment of salvation; this man cannot be said, in opposition to the law as a covenant of works, to be looking to and living upon Christ, his blood and righteousness, as Jehovah’s covenant of grace. And if he doth not so live and so act, he hath not “the faith of God’s elect,” neither can be called with truth an antinomian.’^b

Having thus defined an antinomian, as one who seeks no justification by the law, and whose life is not inconsistent with a sound profession, he then asks, ‘Who (in this view of the picture) in the latter ages of the church, in the gospel day, ever stood so high under the banner of antinomianism as the apostle Paul? The name given him, by way of opprobrium, was that of “the ringleader of the sect of the Nazarenes,” Acts xxvi. 5. But had he lived in our day, neither his apostleship, nor the inspiration with which the Holy Ghost had endowed him, would have exempted him from the more reproachful name, *the ringleader of the antinomians.*’ He, therefore, admonishes the real followers of the Lord ‘no longer to shrink from the charge of antinomianism, because men who know not the Lord use it as a term of reproach to the Lord’s people. While the Lord keeps you, according to his promise, from falling, their

^a Vol. IX. page 542.

^b Vol. IX. page 544.

attempting to blend *libertinism* with *antinomianism* will be to their own confusion. And to be an antinomian upon true gospel principles is a badge of peculiar honour, in the present awful day of rebuke and blasphemy.'

In the conclusion of his letter, he thus addresses Mr. B. 'And now, sir, for the present I take my leave of you; our cause will have a hearing in due season, and the Lord will judge between me and you. In the meantime, you have my full consent (as far as my power extends to grant it) to call me antinomian, and to write it too on my forehead; yea, if your conscience will allow you, you may add to it all the harsh epithets you have given of antinomianism, and add as many more as your fancy can suggest. Blessed be God! I have more than consolation enough to bear me up under all. In relation to God, I can truly say with Paul, "Therefore being justified by faith, I have peace with God, through our Lord Jesus Christ, by whom also I have access by faith into this grace wherein I stand, and rejoice in hope of the glory of God," Rom. v. 1, 2. And in relation to man—the kindness, favour, and affection of all with whom I am acquainted, and especially in the town and parish where I have spent more than half a century, are ample balance to all the abuse thrown upon me by persons of your complexion. And while the Lord speaks peace, it matters not who declares war; while he is near who justifieth me, I care not who condemns me.'

In 1818, was published another pamphlet, entitled, 'More Work for DR. HAWKER, or a Reply to his Misrepresentations of the Gospel of Jesus Christ, contained in two Tracts, entitled, The True Gospel, and Appendix to the True Gospel, by the Rev. Thomas Smith, of St. John's College, Cambridge, and Master of Gordon House Academy, Kentish Town, Middlesex.' 'This religious squib,' says the reviewer in the Gospel Magazine, 'is as complete a take-in upon the credulity of the public, as we ever remember witnessing. After placarding the walls of the metropolis with large

posting-bills, sending letters to private houses, with advertisements in the public papers and magazines, announcing in a plagiarism title, 'More Work for DR. HAWKER,' out issues from the press a pamphlet of twenty-four pages for one shilling; four of which are devoted to the title, two in puffing off his school, with about four in quotations.' Thus leaving a residue not very voluminous to employ the attention or the pen of the Vicar of Charles.

This pamphlet the Doctor acknowledges in a letter of thanks to Mr. Smith; but complains, 'that the contents did not correspond with the title-page. For having in vain looked over the pamphlet from beginning to end, to find somewhat corresponding to the title-page which might open to him employment, he tells us he was just on the point of giving it up as a lost pursuit, not being able to find any thing to do, till turning his eyes to the advertisement on the last leaf, he amuses himself and the reader with some animadversions on the prospectus of his plan of education.'^a

It is to be feared, that mere adventurers, who wished from some sinister motive to obtrude themselves to public notice, have availed themselves of attacking the Doctor's character or writings, from a persuasion that any book would sell which bore his name on the title-page. And hence, climbing the pedestal of his popularity, have made an exhibition of their talents and of their follies too, aiming thereby to court the world's applause, or to make a gain of godliness. It is not my province to sit in judgment on Mr. Smith's *motive*; but he was certainly never intended for a polemical divine, nor yet for a classical critic. He tells the Doctor, 'that he has endeavoured to prove from scripture, that the Doctor's assertion, that *the gospel is not to be preached to sinners*, is not true.' In all the Doctor's works there is no such an assertion to be found. The thought never entered his mind. The gospel not to be preached to sinners!! In what field

^a See Vol. IX, page 565.

did he glean this idea? What a folly is it for men, who know not how to distinguish terms, to exhibit themselves as combatants in controversial divinity!

This blunder of his reminds me of another which he has made in *his* edition of the Eton Latin Grammar, which, though irrelevant to the subject, shews the man. Every latin scholar knows, that the terminal letters of the several declensions and conjugations in the grammar are set off with an hyphen, to shew the learner what letters he must alter in forming other words on the same construction; as for instance, *regn-um*, a kingdom; *regn-i*, of a kingdom, &c. But so ignorant is Mr. Smith of the purpose of this set off, that he gravely tells the public, in his preface to a new edition of his own correction, that ‘*the division of syllables in the Eton Grammar, is on an average wrong in more than nine instances in every ten.*’ But who, save himself, ever conjectured that these set offs were intended as *divisions of syllables*? Yet, as a critic on the Eton Grammar, he has absolutely reduced them to syllables, to the no small perplexity of the poor boy, who is thereby at a loss what terminals to alter. May not this edition be well entitled, ‘More Work for Dr. Keate.’ It is lamentable, that men of so little discernment should presume to write critiques on the Eton Grammar, or to enter the list of theological controversy with such men as DR. HAWKER.

In his appendix to his little tract, entitled, ‘The True Gospel no Yea Nay Gospel,’ the Doctor maintains, ‘that in the example of our Lord and his apostles, the preachers of the gospel find no authority whatever to make *offers* or *invitations*, in an *indiscriminate* manner, to sinners in general; neither do the scriptures furnish a single instance, where Christ and his apostles have ever made offers but to the people of God.’^a This, Mr. Smith, as well as Mr. Bidlake, endeavours to disprove. But it is evident, that neither of

^a Vol. IX. page 487.

them fully understood his terms; for they both drew the conclusion, that he maintained that the gospel was not to be *preached* to sinners in general. This is a most unwarrantable gloss on his words. The Doctor's objection against making tenders of grace, and offers of salvation, and indiscriminate invitations to all, is not levelled so much against the mere act itself, although of this he disapproves, because there is no commission or warrant so to do; as against the heterodoxy which lies concealed under this practice. For it presupposes, that man, in his natural state, is not so far dead in trespasses and sins, as to be unable to fall in with these tenders, invitations, and offers: but, that he is able to do this, which is both pleasing and acceptable to God. Mr. Smith must presuppose this, or his offers are inefficient, futile, and vain. If he presuppose this, he holds a doctrine which the tenth article of the church denies!

If every man in his natural state is able to fall in with these tenders, invitations, and offers of grace, then every man in his natural state must have grace enough to do this, or can do it without grace. If he have grace enough to do this, then every natural man has grace. But who does not see the fallacy of this conclusion? If Mr. Smith will not submit to the absurdity of this conclusion, that every natural man has grace, he must fall on the other horn of the dilemma, and acknowledge that every natural man can do this without grace. If he have grace, why make him an offer of grace, as if he had it not? If he have no grace, and can fall in with the offers of grace, he is not wholly dead in trespasses and sins; and moreover, he can act faith before he receive the grace of Christ. Wretched divinity! Although I have taken the liberty in this argument to use Mr. Smith's name, it is not intended to apply only to him, but to all who maintain that offers and invitations are to be made in an *indiscriminate* manner to sinners in general. This doctrine of theirs sets aside the need of regeneration, and makes God's purpose depend on man's will.

I cannot dismiss this article without observing, that some respect was certainly due from Mr. Smith to a minister of Christ, venerable for his age, walking in all the ordinances of the Lord blameless, and greatly honoured of God in the ministry of his word ; but he by no means intreats him as an elder, but adds insults to his ungenerous, uncandid, and unjust rebukes. In the 7th page, he saith, ‘ I should not despair of convincing you of the falsity of your assertion, had you not unhappily learned the art of equivocating and shuffling when a direct answer is required, and also that of wresting the scriptures, and causing them to speak whatever your fanciful mind dictates.’ Also, in page 16 : ‘ You have confessed that your judgment is imperfect, for you see, even in your latest publications, enough to lament over, and pray the Lord to pardon. Certainly you do not imagine that your confession will obtain credit. Indeed, it is a feigned humility mixed with pride.’ I might produce more equally insulting ; but let these two quotations suffice. And may grace be given to the writer of the above uncharitable remarks to see, even in his own publication, enough to lament over, and pray the Lord to pardon !

Under the grace of that Spirit, whose anointing teacheth of all things, he acquired, from the constant perusal of the word of God, clearer views of the doctrines of truth, and saw and sometimes regretted, that his former publications did not contain so full a testimony as could be given to the doctrines he espoused. This no doubt induced him to send to the press his ‘ Lectures on the Person, Godhead, and Ministry of the Holy Ghost,’ some years after he had published his ‘ Sermons on His Divinity and Operations.’ Though blended with a benevolent motive, he published the Lectures on a more limited plan, to render the book sufficiently cheap for the poor man to purchase. From the same motive, he published in the year 1819, ‘ The Personal Testimony of God the Father to the Person, Godhead, and Sonship of God the Son, as set forth in the scriptures of God the Holy Ghost

—an everlasting truth of unspeakable blessedness to the church of God in all ages; but of peculiar sweetness in the present awful day of a Christ-despising generation.' Although he had many years previously published his 'Sermons on the Divinity of Christ,' yet his 'Personal Testimony' is sent forth 'compressed,' he tells us, 'into as small a compass as possible for humble pockets.' The preface bears the date of April the 13th, his birth-day, which he has oftentimes made memorable in his various publications.

After having shewn from the holy scriptures, the greatness and the glory of this 'Personal Testimony,' he speaks of the immense blessings included in the sonship of the children of God, from their *adoption-character* in God's dear Son. As if, in writing the conclusion of this work on his birth-day, he had been reminded of his earthly alliance, he proceeds to speak most sweetly of the glorious results of his heavenly alliance. 'And as the men of the world,' saith he, 'carry themselves proudly from their carnal alliances, and are very fond of letting every one know if they have connexions with the great ones of the earth; so would I desire, that all men should discover by my life and conversation, that my alliance is heavenly; being, by regeneration, brought into the high privilege of my adoption-character in Christ Jesus, and rank among "the sons and daughters of the Lord God Almighty!" 2 Cor. vi. 18.' 'This indeed,' continues he, is a relationship which beggars every other. This is an affinity which all the proud annals of the world cannot boast; yea, compared to which time itself is nothing, and will sink into everlasting forgetfulness before it. For when we shall have done with this dying, sinful, sorrowful world; yea, when we shall not only have entered heaven, and lived ages beyond the remembrance of all things here below, our sonship will be the same, from our union with God's dear Son; and he that is our God and Father *now*, will be our God and Father *then*, and our portion for ever.^a

^a Vol. III. page 610.

In the year 1818, a pamphlet was published, entitled, ‘The Antiquity of Jesus, or his Pre-existence defended, in a Letter to the Rev. R. HAWKER, D.D. &c. by John Stevens, Minister of York Street Chapel, St. James’, London.’ This was occasioned by some remarks made by him in his ‘Second Lecture on the Holy Ghost,’ respecting the *human soul* of Christ. It appears, from the Doctor’s Letter to Mr. Stevens, published soon after, that at the time when he published this Lecture, he had never heard of any one who espoused the doctrine of Christ’s pre-existence in an human soul, but the followers of Sabellius, the Libyan. He, therefore, had thus expressed himself:—that ‘some men *untaught of God the Holy Ghost*, have fallen into dreams of their own imagination, and ventured to propose I know not what sort of phantasy, of the pre-existence of the human soul of Christ, prior to his incarnation.’ At which language, Mr. Stevens had taken some umbrage. By way of explanation, the Doctor therefore gives this information, and observes:—‘In my view of one tenet of the sect I included the whole, and deemed it what I still consider it to be, an awful heresy.’

Mr. Stevens appears, in all the leading doctrines of the gospel, sound in the faith; and therefore, the worthy Vicar of Charles meets him on friendly terms. ‘I am sorry,’ says the Doctor, ‘to note an error in your title-page. I have before observed, that the single point of contention (and that I hope a friendly one) between you and me, is whether Christ had or had not a pre-existent *human soul*. But whoever reads the title-page of your Letter would at once conclude, that DR. HAWKER denies the pre-existence of Christ, than which nothing can be more foreign to the truth.’^a

The most prominent arguments which the Doctor advances against this system (for I need not produce the whole of them) are:—that the Holy Ghost is silent on the subject throughout all the scriptures of truth—“that Christ took not

^a Vol. IX. page 446.

on him the nature of angels ; but he took on him the seed of Abraham," meaning thereby the whole of human nature. But if the human soul of Christ was united to the Godhead of Christ four thousand years before his incarnation, he did not in the fulness of time take on him our nature, but only half of our nature, *the mere body*. "It behoved Christ to be made like unto his brethren in all things ;" which could not be the case, if, according to Mr. Stevens' system, the nature of Christ is made up of an *human soul*, begotten before the world, and an *human body* born in time.

'I know not how it strikes you,' saith he, 'but with me, I confess, that instead of those sweet constraining affections to draw to Christ, which the precious doctrine of God incarnate, taking into union my whole nature, awakens through grace in my soul ; I should feel a distance and shyness in the contemplation of the human soul of Christ, without a body, as existing before all worlds. Neither can I make out any relationship between this part of Christ's human nature and ours, to give the confidence of drawing nigh to him. Indeed, as the scripture informs me, that he was to be "made in all things like unto his brethren, that he might be a merciful and faithful High Priest, in things pertaining to God," Heb. ii. 17.—as long as I considered his human soul not so made, I could not reconcile it to myself, that, under my soul-travail and soul-exercises, he could enter into my feelings by his own ! But, as long as I look to Jesus as God the Holy Ghost instructs me to look to him, as taking into union with his Godhead a nature both of soul and body, made of the same materials as my own, yet without sin ; I feel a boldness to go to him at all times, and upon all occasions, as one that not only *knows* as God, but *feels* as man ; and can and will grant the suited "grace to help in all time of need."'

A second Letter was soon after published by Mr. Stevens, in which he animadverts on the contents of the Doctor's

first Letter. Some of the remarks are on subjects extraneous to the point in debate. In defence of his system, Mr. Stevens often quotes an appellation given to the Lord Jesus, Rev. iii. 14, “The *beginning* of the creation of God;” as if the word, *αρχη*, which is translated *beginning*, was to be interpreted, *the first production* of the creation of God, or *the first thing created*; whereas it expresses the divinity of Christ as the *cause, origin, or author* of the creation of God. And it has this interpretation also in the Greek classics; as in Homer, where Paris is said to be the *cause, origin, or author* of the Trojan war:—

Ἐπεὶ κακὰ πολλὰ πέποσθε

Εἵνεκ' ἐμῆς ἔριδος, καὶ Ἀλεξάνδρου ἔνεκ' ἀρχῆς.

“Since for my quarrel all these ills ye bear,
And for King Priam's Son, the *author* of the war.”—*Iliad* iii. 100.

As Paris was the *arché* or origin of the Trojan war, so Christ was the *arché* or origin of the creation of God. This text by no means favours the hypothesis, that the human soul of Christ was the first production of the creation of God.

In reply to Mr. Stevens' second Letter, the Doctor still demands proofs from holy scripture, which he maintains Mr. S. has not given. ‘Besides, by this faith,’^a saith he, ‘I am taught to believe, that the Son of God took into union with himself, in his divine nature, an human soul without a body before the world; and an human body without a soul in time; many ages and generations passing in the interval of these distinct acts: holy scripture all the while neither relating such things, or explaining the causes of them. Moreover, by this assumption of an human soul without a body before the world, for the purpose of the office of mediator; such a mediator is not the mediator which the word of God reveals; for there we are told, that “there is one mediator between God and men, the man Christ Jesus,” 1 Tim. ii. 15. But this

^a Vol. IX. page 467.

mediator is not God and man ; for a soul without a body doth not constitute manhood.' The Doctor, after explaining a passage in his 'Poor Man's Commentary,' on the book of Judges, as not applying to this point of debate, takes of him a friendly farewell.

Mr. Stevens, in this controversy, which was carried on with much firmness and much temper on both sides, shews himself to be a man of considerable talent, much learning, and real piety ; but he evidently has not a right apprehension of the formularies of our church ; and although he disapproves of the baptism of infants, I beg leave to state, that he has no better scriptural authority for admitting females to the Lord's Supper than we have for admitting infants to the rite of baptism ! Many of his views of biblical truth, I prize, admire, and cherish, and bless the Lord for the comfort and support which under the divine favour, they administer ; but in other minor things, we must agree to differ. May the uniting, enriching, and harmonizing grace of the Spirit be with all them who love the Lord Jesus in sincerity and truth !

In the year 1820, another of his publications was presented to the church of Christ, bearing for its date the memorable 13th of April. It has the title of 'The Poor Man's Prayer-Book, formed from God's Scripture-Book ; in which is proved, that all true spiritual and personal communion with God is the sole result of the gift of God, and not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, (2 Cor. ii. 13.) affectionately recommended to the church of God, and intended as a Supplement to a little work, some time since sent forth among the Lord's people, entitled, The Poor Man's Morning and Evening Portions, for the use of the poor of this world, who are rich in faith, and heirs of the kingdom.' His chief design seems to be to remind the regenerated child of God (for of such only he repeatedly tells us he speaks) of his high privilege, to take with him words from God's own records ; and to draw near in faith, nothing doubting. 'Let his present circumstances,' saith he, 'be

what they may, either under depression or the reverse, in this precious book of God he will discover expressions so exactly suited to his own personal situation, as are the most calculated of all others wherewith he may come and present himself and his concerns before the Lord. As if a gracious God designed (and which is indeed the case) that the Lord's people should speak to the Lord in the Lord's own words. For in truth, (and it is a truth which can never be too often nor too strongly impressed upon the mind), we can say nothing to God, that is profitable to us in a way of prayer or praise; but what God hath first said to us, in a way of grace and love.^a

His volumes are in general much enriched from the candour and freedom with which he speaks his own experience in spiritual things. In speaking of those 'shuttings-up of the soul in seasons of prayer at one time, and enlargement at another,' which he has felt, he reminds us of our own; and though we feel humbled for our deadness, and coldness, and barrenness, yet there is something reviving in the thought, that our experience is not solitary. 'For my own part,' saith he, 'I find cause to bless God for those occasional heart-straitenings and self-emptiness which I feel. And very sure I am, that by such spiritual exercises God the Holy Ghost is teaching me to profit. I feel the better, and know the better, the blessedness of the Lord's strength, being made perfect in creature weakness. It is the sun's absence or presence which produceth the different effects of darkness or light in the earth. And all the day-light in the soul is solely induced by the Lord the Sun of righteousness. Oh! then it is blessed to call to mind the unchangeable love of the eternal Three in One, when, in our approaches to the mercy-seat, we can only lay low in the dust before God, and utter a few broken sighs and self-reproaches of unworthiness.'^b It is well also to remember, what he very sweetly observes on this subject:

^a Vol. VII. page 321.

^b Vol. VII. page 350.

‘It is not our preparedness or our enlargements of spirit, which become the cause of our acceptance before God; neither our heart-straitenings or being shut up, preventions to acceptance. It is indeed good to feel and to enjoy at times the goings forth of the soul in the actual exercises of grace; but then these are but the *effects* and not the *cause* of divine favour.’

In 1821, appeared his ‘Letter to an Undergraduate, on the subject of the Bishop of Peterborough’s Questions to the Candidates of his Diocese for admission into Holy Orders.’ ‘Although,’ says the Doctor, ‘it be not my province to say, how far another man may or may not be warranted by law to frame questions on the articles, and to make the result of those questions in the answers given, according to his judgment, the basis of admission to or rejection from the ministry of the church of England, yet is it my province as much as his, to use an equal freedom in relation to the articles, which I have signed; and to shew that in themselves when accepted in their own pure, genuine, and artless language, undisguised and unvarnished by any commentators; they are too plain and too palpable to admit of a different construction from their first and most obvious meaning. That beautiful style of simplicity which distinguishes the writings in the era of our good old Reformers of blessed memory, and which, more or less runs through the whole of the articles, manifest that they were *then* as they are *now*, calculated and as they were designed, for popular apprehension. They are like the prophet’s vision, and as if the Lord who watched over him guided them, and as they wrote held their pens and said, as to him, “Write the vision and make it plain upon tables, that he may run that readeth it,” Hab. ii. 3.

‘Indeed it would raise a blush,’ continues he, ‘in my wrinkled face, old and nearly worn out as it is, were it otherwise. I should shrink from the attack, with more alarm than the sensitive plant from the touch, were it possible for any man, and especially among the writers of modern divinity, to produce the shadow of a proof against the

articles taken from the scriptures of God. I should tremble more than the Roman governor did under Paul's preaching, could it be now shown at my going out of life, that those doctrines were false, which in acknowledging the articles I subscribed to at my entrance in. And what an accumulation of foreboding would the very idea, like a spectre haunting the conscience, raise to my mind, which no exorcisms of preferment could quiet, had my subscription to the articles been then *pro forma*, to obtain the favour of men; unconscious and unconcerned at such awful duplicity in the sight of God!

‘But I bless God, charges of this nature are not with me. I have lived too long, and laboured too hard in the word and doctrine of sound truth, within the walls of the establishment; yea, and both felt and enjoyed in my own soul, and beheld in the blessed effects on others, those great things accompanying salvation, too strongly witnessed by the teaching and sealing of the Lord the Spirit, to need any other conviction. True indeed the articles of our establishment, derive their legitimate sanction from the law of the land: and while that law continueth what it is, and unrepealed, its enactments are as binding and obligatory, or ought to be, as in the days of the Reformers. But I hail those ancient records of our church, and venerate them much more in that they have for the soundness of their doctrine yet an infinitely higher authority in the word of God; and bring with them their full credentials from being in perfect harmony with the faith once delivered unto the saints.’^a

He proceeds to animadvert on a few of the more obnoxious questions which are found among the eighty-nine. His plan is, *first*, to bring forward for inspection the article; *secondly*, the scripture proofs of its soundness; and *thirdly*, to shew how far the questions proposed thereon are or are not framed on scriptural ground. On the doctrine of the *Trinity*, it is asked, ‘what is the *office* of God the Father—what is the *office*

^a Vol. IX. page 279.

of God the Son—and what is the *office* of God the Holy Ghost?’ On these questions, the Doctor observes, ‘is there not somewhat very degrading in the term *office* when spoken in reference to either of the persons in Jehovah?’ He was always jealous lest any man should be unsound in this article of faith, and had a quickness of perception to discover it. On the 17th, it is asked by the Bishop, *inter alia*, ‘If it be not a contradiction both to scripture and to this article, to assert that the decrees of God are absolute, or that the election on the part of God has no reference to foreseen good conduct on the part of man?’ But what saith the scripture? “He is of one mind, and who can turn him!” Job xxiii. 13. Hence God’s unchangeableness renders nothing which he hath predestinated liable to any peradventures from the mutability of man. If a man be elected of God unto salvation for good works foreseen, he is as much chosen of God and saved for good works as if the election were deferred till the works were done; but the apostle tells us, “it is not of works, lest any man should boast,” Eph. ii. 9. There is no uncertainty as to the number of the elect. On the doctrine of original, or birth sin, it is asked, ‘whether the frequent repetition of the doctrine, that we are not only *far gone* from righteousness, but are nothing better than a mass of mere corruption and depravity, have not a tendency to destroy all sense of virtue and moral goodness?’ ‘If so,’ saith the Doctor, ‘God himself must answer it; for he commands his faithful servants “to cry aloud and spare not, to lift up their voice like a trumpet, and shew his people their transgressions, and the house of Jacob their sins,” Isa. lviii. 1. Until grace be given, there is no disposition to virtue or moral goodness; for the Holy Ghost testifieth, that “there is none that seeketh after God;” but when a change is wrought by grace, it is said, that “according to the divine power, there is given to us all things that pertain unto life and godliness, through the knowledge of him that hath called us unto glory and virtue,” 2 Pet. i. 3.

There is, in the close of this 'Letter to the Undergraduate,' a suitable admonition to all candidates for admission into ecclesiastical orders, not to make any undue concessions, nor to adopt any improper measures ; but to commit all in prayer to the wisdom and sovereignty of God. In reference to these questions which he had discussed, he thus writes to his young friend :—' The views which the Lord hath given you in divine things, will not suffer you to pay the toll demanded at this newly erected gate. But you have a never-failing resource in the sovereignty of God. If the Lord hath designed you and ordained you, as he did *Jeremiah* from the womb for this service, in due time the Lord will appear for his own glory. There is " a set time to favour Zion." " He that hath the key of David will set before you an open door, and no man can shut it." And until this is done, it were to run unsent, which is among the most awful and portentous signs of the present day. In the meanwhile, to call to mind those blessed words of the Lord Jesus, when he said, " In your patience possess ye your souls !" The very dispensation will be sanctified, if it leads you to rest more on the divine faithfulness, and to study more the divine sovereignty. " Be still, and know that I am God." And never for a moment lose sight of this unquestionable truth, namely, that the Lord's hand is in every appointment of the Lord's providences. Men are but instruments for bringing about the sacred purposes of his will ; yea, and sometimes they are made the unconscious instruments of accomplishing the very reverse of what they themselves intend. It will be your mercy upon this and every other occasion, if you can look off from man and repose yourself in God. That is a precious scripture, and was not recorded for nothing, when one under peculiar straitenings could and did say, " I will cry unto God Most High, unto God that performeth all things for me," Ps. lvii. 2.^a

^a Vol. IX. page 352.

In 1822 was published his 'Scripture Extracts, accompanied with notes and observations, from some of the most striking historical parts of Holy Scripture.' In these Extracts, we have some interesting sketches of some particular incidents in the annals of scripture worthies, which are drawn with much vigour and animation. One of his reviewers remarks of them, that they might with propriety be called, 'Scripture Portraits.' Among these Scripture Portraits, there are some beautiful sketches of the Lord Jesus himself, together with some prominent object of his benevolence, as originally set forth by the unerring pencil of divine truth. In all these portraits the outlines are admirably depicted, in which there is strength without harshness, and boldness blended with the finest touches of his masterly skill. The colouring has less of earthly taint than the productions of most who are considered proficient in theological limnings. The prominence of the features therein given to each, leaves no room for mistake for whom the portraits are intended. The embellishments are in strict accordance with the whole design, in which there is nothing foreign, nothing fantastic, nothing frivolous ; if there be superfluity, it enriches rather than encumbers ; if the same embellishments occur again and again in the several pictures, they are too well adjusted to offend. We may learn from the best authority, that the models of all these characters, before the Almighty Power of God had formed the realities, were exhibited and arranged under the direction of infinite wisdom, in the council-chambers of eternity before the earth was. And well may we fall low in the dust before him, who ordereth all things after the counsel of his own will, overwhelmed with the review of his knowledge and goodness, if in the development of his mercy and grace it be demonstrated, that ourselves were grouped among the number, and our names written in the Lamb's book of life.

With a view to draw attention to subjects of the deepest interest, our worthy friend composed these Extracts, in the

hope, that this little volume, (for at first it was but one) might be permitted to find a place on the table or in the window, where larger publications might be inadmissible. ‘The friend while waiting for his friend in the parlour, the man of business, or the traveller stopping at an inn, the youth from school, or the servants in the kitchen, with a great variety of other characters which constitute the different departments in life, might by such means meet with this publication, and derive pleasure and profit from the perusal.’ ‘And as it hath been known, that sometimes and not unfrequently a word or portion from holy scripture, when unexpectedly brought to the view, hath been made particularly useful; the present selection is done with the hope, that similar events may be found now to follow, and from the Lord’s blessing on the Lord’s word, his gracious promise may be fulfilled in many an instance, when he saith, “I am sought of them that asked not for me, I am found of them who sought me not,” Isa. lxxv. 1.’^a

We may learn from this preface to the first volume, how widely his views were extended to benefit every class of society, and how large his efforts were to do good, if so be that the Lord would be pleased to favour his designs. When these Extracts were sent first to the press, no more, in point of bulk, than a small volume was intended; and they were sold in numbers, that they might come within the reach of the labouring classes. ‘That a *second* volume hath followed, is to be ascribed,’ saith he, ‘to the partiality with which the *first* hath been received; a large impression of which having been disposed of, and a new edition called for, before the second volume went to press.’ ‘And if the work be found to minister in the Lord’s hand to the Lord’s glory, in the spiritual benefit of the Lord’s people, a renewed testimony will be thereby given, that the Lord’s strength is made perfect in human weakness.’^b

At the opening of the year 1823, his first production, as

^a Vol. V. page 2.

^b Vol. V. page 356.

usual, was a ‘Token of Remembrance to the Church of Christ.’ After having enlarged on his subject, which was founded on Ps. xvi. 5. “The death of the Lord’s saints precious in the Lord’s sight”—with an elegant simplicity he observes, ‘For myself at my advanced years, I can only say, that walking, as I now am daily, on the confines of time, and on the look out for the eternal world, I am in expectation of soon realizing in open vision what I now live upon by faith. And in thus greeting the church of our most glorious Christ on the entrance of another year with this subject, I would, with all thankfulness to God and unfeigned humility of soul, desire grace to make use of the beloved apostle’s words, and say, “That which we have seen and heard, declare we unto you.” The bread which I eat, and find good for food, may safely be recommended to others. The stream from which I have slaked my thirst, when blessed by the same Almighty Giver, cannot but be found salutary to all who drink of it. The Lord of all spiritual life and health open the new year to his whole spiritual church, and prepare every individual of his mystical body for what he is preparing for them; “that whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord’s,” Rom. xiv. 8.’^a

In describing the life of so laborious a writer, we meet with less of incident than in the life of others whose avocations are less confined to the arm-chair in the study; but, advanced as he now was to his seventieth year, his mind was as vigorous and his pen as active as ever. Eight Sermons were published by him this year, under the title of ‘*Sacramental Meditations*,’ being the substance of a course of sermons, occasionally delivered in the church of Charles, before the ordinance of the Lord’s Supper. On the Saturday evening preceeding the administration of this holy ordinance, he usually preached a sermon on the occasion, and it was

^a Vol. VII. page 550.

found to be to many a profitable opportunity. Many of other communions not unfrequently attended. In the preface, he speaks as one mindful of his change, and ready to depart at his Master's call. 'The lease of my life,' saith he, 'according to scripture tenure, (Ps. xc. 10.) being nearly run out, and unable, from increasing years and increasing infirmities, to hope much longer the going in and out, as I have done for nearly half a century, with the Lord's people, in the ordinance of the Holy Supper, I have thought, to gather up the fragments which have been used on those occasions, might not be unacceptable neither unprofitable under the Lord's blessing. I dare not regret that my life is nearly over, and that my labours are nearly finished. Indeed, indeed I rejoice in the prospect. Through the tender mercy of my God, I have had my day, and a long day of mercies from the Lord it has been. And as one well fed and nourished at the Lord's table, whenever the bountiful Lord of the feast shall command the cloth to be removed, sure I am, through his grace enabling me, I shall arise, return thanks, and depart.'^a

Many a year had elapsed since our Zion's Pilgrim had closed his narrative, the last sheet of which was given to the public, in 'Zion's Trumpet,' for October, 1800. During *fourteen* of these years which had intervened, he was much occupied in writing his 'Commentary on the Bible;' in which it may be seen, that he was no alien to Zion's commonwealth, and no stranger to Zion's honoured King. Other productions numerous and various, the chief of which have been already noticed, remain the monuments of his unwearied industry, fertile mind, ardent zeal, and spiritual affluence. He was rich towards God; for the Lord had made him a steward of many things, which he dispensed to others. His seventieth birth-day, which occurred this year, was a day that under the Lord's blessing had awakened in his soul many pleasing and profitable reflections; which induced him to reassume after a

^a Vol. II. page 402.

long pause his instructive narrative, and to add a few more chapters to that truly interesting work. '*Zion's Pilgrim from the age of Seventy*,' first appeared in the Gospel Magazine, for November, 1823; the editors of which have held up his hands amidst all the calumnies and falsehoods with which he has been unjustly assailed and basely traduced. The Lord reward them for this labour of love, and make the last days of their pilgrimage like his, holy, honourable, and happy. He spent them in the suburbs of heaven.

The religious world hailed the continuation of *Zion's Pilgrim's* narrative with much pleasure. As I wish to make our venerable friend as much as possible his own historian in this work, especially where he enters more fully into the history of his mind, I again assume a liberty which I have often indulged, to subjoin a few quotations.^a 'The day in which I finished my *seventieth* year, was rendered,' saith he, 'doubly memorable to call forth praise, in that it was also *the Lord's day*. And in the first moment of recollection, after a night of sweet sleep given me by the Lord, when I had blessed him for the same and all his mercies, the thought crossed my mind, that the Lord having added another year to my eventful life, had now, according to his own measurement by his standard of scripture, completed in me the age of man appointed upon earth, and numbered my days of *threescore years and ten*. And the idea involuntarily rose therefrom, that if the same gracious God which had borne me, as on eagles' wings thus far, were now to close my pilgrimage, the inscription on the stone which marked the spot of my burial ground, (if peradventure any tablet were given me) would have engraven on it *seventy years*! To what a length of time hath my life been extended! The very consideration called up a train of thoughts, which, in quick succession, like the coming tide, wave after wave, rushed in upon my mind with overwhelming power. My heart melted within

^a Vol. III. page 133.

me, as the several images passed and re-passed before my imagination. The grave-stone which covers my dust may indeed tell the number of my days, but who can count the number of the Lord's mercies towards me? What arithmetic can be found competent to enumerate and sum up in all the multiplied instances the aggregate of the Lord's goodness and my undeservings? How incalculable the one! How immeasurable the other!

'I now stand as upon an isthmus. I am arrived to the stated boundary of time marked in scripture, and the eternal world is opening before me. I feel, I know, the seeds of death are ripening within me. The pins of my earthly tabernacle are daily loosening; and the whole fabric, if the Lord appoint it not to fall in at once, is gradually taking down from continual dilapidations. Is it not high time for me to be on the look out for my Lord's coming? and while the Lord is thus undressing me for the grave, I may behold him no less dressing my spirit "with his garments of salvation, and his robe of righteousness," Isa. lxi. 10. It is true indeed, that during the long lease I have already had by the divine grant, I have held it solely on the pleasure of him, "in whose hand my breath is, and whose are all my ways." And had the bountiful Lord, at any one period of the term, withdrawn the principle of life he first in his free grace gave, and from the same cause hath ever since continued; and had the Lord issued an ejectment, and without a moment's warning, I could not justly have complained of wrong; neither would the Lord's goodness have been thereby rendered, in the smallest degree, impeachable. Nevertheless, from indwelling corruption, nature is too apt to murmur at divine dispensations, when at any time the Lord's appointments run counter to flesh and blood. It is very blessed, therefore, when the redeemed and regenerated people of God are brought not only into a full submission to the Lord's sovereignty, but into somewhat more than this; namely, to know, that that sovereignty is everlastingly exercised for their welfare. Such

views lead the mind, when taught of God, how to appreciate divine mercies; yea, and to discern mercies where carnal minds would discover nothing but evil. Death is in the believer's inventory of good as truly as life; neither can he enter into the joy of his Lord, but by passing through the same valley of the grave as his Lord hath passed before him. Do I not know, that until the Lord bring my *body* down to the grave, I shall never be free from the being and indwelling of sin? Until I sleep in Jesus, the inherency of original sin, which is the very core, the very elixir of my fallen nature, will never dry up. And in relation to my soul, until I am disembodied, never shall I enjoy uninterrupted communion with the Lord; neither those longings and desires of my mind after Christ in all their vast capaciousness be filled, until I see him as he is, and dwell with him for ever!

'To return therefore to the original idea, which first opened to my mind on having finished my *seventy years*; the prospect now of an early departure, tended under grace to awaken suitable and becoming apprehensions for the remaining days of my pilgrimage, whether many or few, as to be found in a waiting frame when the time should come.' 'I have before observed, that the day was rendered doubly memorable, in that also it was the Lord's day, on which I commenced this epoch of my renewed lease of life. Sweet day of Christ, the sabbath! And blessed they, who know him as the very sabbath of sabbaths! For this is not the rest of another day, it is now. Hence the precious testimony given by the Holy Ghost; "for we which have believed *do* enter into rest," Heb. iv. 3.^a

'It was under the gracious impressions received from the Lord, that the Lord was pleased to usher in the first morning of my *seventy-first year*. I pause at the entrance upon it. Perhaps it might be gratifying to some of my readers were I to give in before them a statement of what is called *experiences*. I know, that in histories of this kind, it forms

^a Vol. III. page 138.

a prominent part. But had I the power of recollection, and could marshal to my remembrance all that has passed and repassed, through the long period of my eventful life, much I fear that the recital would disappoint, rather than satisfy. My experience of the work of grace upon my soul hath totally differed from what, for the most part, is made the standard of religion among the great mass of professors in the present day. All that I know, in relation to myself, are discoveries of my fallen nature, which have been daily unfolding themselves, under divine teaching, more and more to my apprehension. From the first dawn of the day-spring which from on high visited me, when the Lord was pleased to bring me into acquaintance with myself, and to make me know *the plague of my own heart*, I have been unlearning (if the term be warrantable) what I had before been studying with so much care, how to recommend myself by human merit to divine favour. But when the Lord in mercy took me under his pupilage, he inverted this order of teaching. I was then led to see more of *his* ways, and to think less of my *own*. And from that hour of matriculation in his school to the present, I have been learning to get daily out of love with myself, and in love with Christ. And so it hath proved, that in the exact ratio in which I have advanced in the knowledge and love of the Lord, and in the ways of grace, I have been going back in my estimation of all creature excellency and creature attainments, until at length I have arrived at the same conclusion with Job, “to abhor myself, and repent in dust and ashes,” Job xiii. 6.^a

‘ True indeed, (and in the moment of recollection I desire to bless the Lord for his distinguishing mercy over me,) I have been kept by his restraining grace from the more outward acts of sin, into which some (and great professors of inherent holiness in the creature) have fallen. And from the Lord’s mercy, I have not been made (as the scripture expresses it) “the reproach of the foolish.” Yet notwith-

^a Vol. III, page 139.

standing these things, I am now too well acquainted, from long experience, with the workings of my inbred and indwelling corruptions, not to know, and as thankfully to acknowledge, that such preservations are wholly the result of God's grace, and not the effect of my merit.^a 'And as all the manifestations of the Father to the church are in the person of Christ, so all that the church can know of the Father is in and by Christ.' 'For my own part, when I first came to Christ, or rather, more properly speaking, was first led to Christ for salvation, I did not know my Almighty Leader. But when those words of Christ, of "shewing his people plainly of the Father," were opened to my spiritual understanding, then I learnt to discover the gracious manifestation of Christ to me concerning the Father. Oh! what a ray of light, since that blessed commencement of divine teaching, hath broken in upon my soul! Am I *come* to Christ? Jesus said, "I could not, except given to him of the Father!" John vi. 37. And *drawn* to Christ? This neither could have been done, but by the Father! John vi. 44. Am I beholding the glorious person of my most glorious Christ, as the great *object* of faith? This never could I have done, had I not "heard and learned of the Father!" John vi. 45. Here then I find the same blessed truth confirmed at every step.^b 'It is in the Son I learn to know the Father, and all the revelations of the Father are made in the Son.' 'And very sure I am, that if I had but grace to watch the tendencies of the Comforter, in the love of the Spirit, (Rom. xv. 30.) towards my spirit, as the Lord is watching me, I should have a thousand enjoyments which my poor inattentive heart is continually losing through negligence, in which the Lord waits to be gracious; and to direct my heart into the love of God, and into the patient waiting for Christ, 2 Thess. iii. 15. Isa. xxx. 18.'

'They who have made long and wearisome marches in the

^a Vol. III. page 141.

^b Vol. III. page 147.

spiritual warfare can best tell what kind of feeling in the soul that is, which groans under the consciousness of inherent sin, and the infinite preciousness of that sovereign relief which is found only in Christ. Like disbanded soldiers coming out of the battle, which have stood out many a campaign, are best calculated to relate what passed there ; so the veteran in the army of our most glorious Lord, when retreating into winter quarters, and viewing and reviewing the many perils the Lord hath carried him through, he it is that will make the truest estimate of the Lord's faithfulness. It is not until the redeemed and regenerated child of God hath been brought into a true spiritual and scriptural apprehension of the person of our most glorious Christ, that he can have a true spiritual and scriptural apprehension of the completeness of his salvation.*

In the above quotations are given some of Zion's Pilgrim's personal experiences of the great and glorious truths of the gospel ; but for a more full statement of his confidence, peace, and joy, in the Holy Ghost, a reference must be made to the work itself. In the sweet assurance of his interest in Christ, and of all the glorious results which arise from an union with him, his prospects were exhilarating, his comforts abounding, and his joys oftentimes overflowing.

With a view to disperse more widely such tracts, and such only, as clearly set forth the gospel plan of salvation, this year was instituted, at his suggestion, 'The Gospel Tract Society.' At a meeting holden in London, on the 16th of June, 1823, Henry Peto, Esq. in the chair, it was resolved unanimously, 'That the present era peculiarly calls for the formation of a society, which shall have for its object the printing and circulating tracts of a pure gospel complexion — that the plan suggested by the Rev. ROBERT HAWKER, D.D. is approved by this meeting — that a Committee be now appointed, composed of persons in whom, as far as can be

* Vol. III. page 154.

ascertained, the saving work of grace is wrought, to carry the above into effect.' Such was the high estimation in which these gentlemen held his writings and character, and such the implicit confidence which they placed in his judgment and decision, that they not only requested him to accept the presidency, but to become the final editor of all tracts published by the society. Much success attended their exertions, and many auxiliary societies were formed; and although they did not commence the publication of tracts until the October ensuing its establishment, yet before the month of June, 1825, they were enabled to issue no less than *three hundred and sixty thousand!*

Among the various means which are used, in humble dependance on the divine blessing, to make known the unsearchable riches of Christ, this society adopted for publication such gospel tracts 'as set forth the everlasting love of a triune Jehovah—man's totally lost and ruined condition as a sinner—and exhibit the glories of the person and work of the Lord Jesus Christ, as the only and all-sufficient Saviour—the absolute necessity of regeneration by God the Holy Ghost—justification by faith alone in the blood and righteousness of the God-man Mediator—and the certainty of the final perseverance of the whole election of grace, agreeably to the scriptures of truth, Phil. i. 6.'^a To this society our venerable friend contributed as many as twelve tracts, which though varied in the choice of their subjects, and in the richness of their language, yet all hold forth the same unvaried and invariable truth. Let it not be understood, that I mean to espouse or justify every expression which may have fallen from his prolific pen, but with the worthy rector of Chillendon, I may here say,—'I have found in DR. HAWKER's works positions to which I cannot agree; but *they involve no point of doctrine essential to salvation.*'^b The above doctrines are the prominent doctrines of all his works.

^a See First Report.

^b See his Sermon occasioned by the death of Dr. H. page 33.

In some of the titles of the tracts, there is a singular originality, striking, comprehensive, and intelligible to the humblest capacity, where grace reigns. One of them, which has more than once been made the subject of animadversion by men of the free-will caste, is entitled, ‘ *God’s Will and Man’s Shall*, an everlasting security to the church of Christ, who are called according to God’s purpose; to which is added, observations on that interesting passage, Heb. vi. 4—6 : proving, from that very scripture, the impossibility of any of God’s chosen and called ones falling finally from grace.’ In this tract he admirably maintains the doctrine of the final perseverance of the saints, grounded on the promise and pledge of a covenant God. Of the passage taken from Jer. xxxii. 37—40. which is a crucible of rich elixir to the spiritual alchymist, an omer of rich manna fresh every day to the hungry Israelite; in the application of it to his subject he thus writes :—‘ It is all made up of God’s wills and man’s shalls. “ *I will* gather them.” “ *I will* bring them again.” “ *I will* cause them to dwell safely.” “ They *shall* be my people.” “ *I will* be their God.” “ *I will* give them one heart and one way.” “ *I will* make an everlasting covenant with them.” All, all is God’s will, God’s work, God’s act. The church is merely a receiver, and no worker (in all this). The Lord undertakes for both. God saith, “ *I will* not;” and the same God saith, “ they shall not.” And what can be needed more?’

‘ Some there are, who from being great advocates for the *free-will* of the creature, profess to be greatly alarmed at this doctrine of free grace, and in the lightness of their mind, have ventured to suppose, that the belief of it is like opening the flood-gates of sin. Alas! such men so speak because they know not the scriptures, neither the power of God; but are ignorant of what they say and whereof they affirm.’^a ‘ What,’ continues he, in a subsequent page, ‘ can as effectually secure the honour of God’s laws as the grace of

^a Vol. X. page 74.

God in the hearts of his people? Who is most likely to be examples of believers, in word, in conversation, in charity, in faith, in purity;—the regenerated child of God, who undertakes nothing but in divine strength, and desires nothing but the divine glory; or the man, who makes his own free-will the standard of his endeavours, and depends more upon an arm of flesh than in the power of God?^a

In explaining the important passage quoted from the epistle to the Hebrews, he takes the same view of it, which all commentators have taken who maintain the doctrine of final perseverance, though from the affluence of his mind, his arguments and illustrations receive a richer dress. But to their views on the subject, I beg leave to state my objections; and to submit, with all deference to the masters in Israel, an explanation, which I consider simple and consistent. I know not any writer who has taken the same view, but it is not less sound because unprecedented. My beloved friend, and other commentators, consider it to be a picture of a finished hypocrite, who after having been once enlightened *with head knowledge*, and having *merely tasted* of the heavenly gift, and the good word of God, and the powers of the world to come; and having been made partaker of the Holy Ghost *in outward gifts*; if he shall fall away, it is impossible to renew him again unto repentance.

My objection to this view is, that the words, *to renew them again*, imply that the persons supposed to have fallen away were once renewed, or the word *again* loses its effect. I cannot admit, that a finished hypocrite was ever renewed; but the words imply some previous renewal. There are few, who would not consider such a finished hypocrite, the chief of sinners. The gospel of Christ holds forth a hope for the chief of sinners, but this view leaves no hope for the finished hypocrite, who has fallen away from a mere profession! It is generally assumed, that such an one never was renewed;

^a Vol. X. page 78.

and yet in the conclusion, it is inferred that it is impossible to renew him *again*, or indeed to renew him at all. That is, that God's grace cannot reach, or cannot renew a finished hypocrite ! Could it be proved that he had committed the unpardonable sin, there would then be no hope ; but this is not proved. Nor can I conceive, how such a character can be said to "crucify the Son of God afresh, and to put him to an open shame," more than David by his dreadful fall, who thereby "gave great occasion to the enemies of the Lord to blaspheme," 2 Sam. xii. 14. I am not arguing to countenance hypocrisy, *God forbid* ; but to elicit truth !

As many of the Lord's renewed and tried ones, whose faith is sometimes shaken from a mistaken view of this passage of scripture as to their final perseverance, may be induced to read these pages, because of the celebrity of the author whose Memoirs I write, who might not be inclined to peruse a tract of mine on the subject, I therefore feel disposed, for the edification of such, to give them as briefly as possible my humble comment thereon ; in the hope that it will be blessed of the Lord to that purpose. And I trust that it will not be considered irrelevant or obtrusive, when it is recollected, that my proposal was not only to furnish such memorials of his life as I could obtain, but to give an account of his writings, in which my own remarks were of course anticipated ; and the more readily I submit my opinion, because by no means dissonant to the doctrines he generally maintained.

It appears to me, ' that the apostle is, in this passage,^a shewing the impossibility of any man experiencing more

^a Without giving a new translation to the words, the grammatical construction of the original runs thus : " For it is impossible to renew again unto repentance those once enlightened, and having tasted of the heavenly gift, and being made partakers of the Holy Ghost, and having tasted the good word of God, and the powers of the world to come, and having fallen away—crucifying (thus) for themselves the Son of God afresh, and putting him to an open shame." Although the word *if* be not in the original, it is certainly implied.

than one new-birth; that if a man be born of God, and experience all that is here stated, on the supposition that he become again degenerate, it is impossible for him to undergo a second new-birth. If he fall away, it is impossible *to renew him again!* Here lies the emphasis. And there is much beauty in the oneness and perpetuity of regeneration. Although the apostle lays down a supposition, yet it is but a supposition, to prove more strongly the contrary of it; for he tells the true disciples of Christ, the heirs of promise, that "he was persuaded better things of them, and things that accompany salvation, though he thus spake." He also immediately refers "to the immutability of God's counsel, confirmed by an oath, that by two immutable things, (his counsel and oath) in which it is impossible for God to lie, we might have strong consolation, who have fled for refuge to lay hold upon the hope set before us." It is in unison with my dear departed friend's doctrines, that no man ever did, and that no man ever can, experience more than one new birth. It is a passing from death unto life, and this by virtue of the death and resurrection of the Lord Jesus. But, if a man, once *quickened* by the Spirit of God unto newness of life, become again *dead* in trespasses and sins, there would be a necessity of crucifying the Son of God afresh, that by virtue of this second crucifixion he might again live through him. There are who assert, that a man may fall away and be renewed again repeatedly, and thus experience, for ought they maintain to the contrary, as many new births in one year as there are new moons, and die in his sins at last. But we have not so learned Christ; but believe, and are "confident of this very thing, that he which hath begun a good work in us, will perform it until the day of Jesus Christ!" Phil. i. 6.'

No man, perhaps, had larger conceptions of the greatness and glory of the change which is wrought in the heart by regeneration, than this venerable man of God. This is so admirably and elegantly expressed in one of the tracts,

entitled, '*My Birth-day*,' adopted by the 'Gospel Tract Society,' that I will take the liberty to close my observation upon it by a brief quotation, in the hope that it will further its circulation, as a suitable memento to be sent to any friend on his birth-day. 'There are two highly interesting views,' saith he, 'in which the recollection of my birth-day affected my mind; namely, of the birth-day in nature, and of the new birth in grace. I stay not so much to enquire, how many years in the world's almanack I count, since the first cry from the womb at my birth indicated that one more of Adam's fallen helpless race was born; as to ask my own heart, how many days I can number since the call of God "from darkness to light," and "from the power of sin and Satan" into Christ's kingdom? We do not calculate God's love by our calendar of time, because that love itself is everlasting. Here, then, is neither beginning nor ending. "The child (new-born) shall die an hundred years old," Isa. lxv. 20. But it is the vastness of the change from whence we are to form the *data*. The stride from nature to grace, from the death of sin to the life of righteousness, is greater than all the after-steps by which the Lord leads on his people. If the Lord was pleased to make the new-born child in Christ, immediately after that birth, as high as the highest angel in light, the transition would not be as great, as when first calling the sinner from death to life, and from sin to salvation in Christ! And in that call is folded up, in one rich cluster, eternal glory with all its preliminaries. Here are, therefore, no calculations of time. The love of God in Christ hath no arithmetic such as we use. God loves not by the day. His is an everlasting love; an ocean for ever flowing, and which hath neither bottom nor shore!'^a

Soon after the establishment of the 'Gospel Tract Society,' he commenced the 'Village Sermon Society,' by way of appendix to the former; yet, I believe, the funds were not blended;

^a Vol. X. page 118.

but the latter was chiefly supported by himself, together with a few friends. Four-and-twenty of the first sermons, which are all yet published, are the production of his own pen. A quotation from the preface of the first sermon will shew the object he had in view in publishing them; and where, and when, and how he would recommend them to be read. ‘Let it be supposed,’ saith he, ‘that two or three of a village, or two or three of a family, among the cottagers, remote from the great congregation, were occasionally to meet together, as opportunity offered, when the labours of the day were over, and more especially on the Lord’s day, that sweet day of rest; and after, by prayer and supplication, seeking a blessing on their little assembly, were to read a portion of the word of God, and then one of the Village Sermons; might we not hope, that as it was said of Christ upon a memorable occasion of old, so it would be said now; “The power of the Lord was present to heal them,” Luke v. 17.’ To which he subjoins this brief petition for a divine blessing: ‘Lord Jesus! condescend by those feeble means to make known the almightiness of thy strength! As far as those Village Sermons are in conformity to thy holy word, and the sovereign purposes of thy holy will, own them in the hearts and consciences of thy people. Let that sacred scripture be felt and made known thereby, in which it is said, “Not by might, nor by power, but by my Spirit, saith the Lord of Hosts,” Zech. iv. 6.’^a

Two or three of these sermons may not appear so fully adapted for general village reading as others, since they refer to particular events in the memoranda of his own life; as for instance, the sermon preached after the decease of his youngest daughter—also after an absence of a few weeks, in visiting other churches—after a confinement by sickness of three months—after an absence of four months, except a short taking leave at Easter—yet much that is of a peculiar

^a Vol. 1V. page 4.

application to his own church or circumstances is confined to the preface ; and even these little incidents, which may be considered personal, give, in the estimation of many readers, an additional interest to the discourse. In his usual discourses from the pulpit, he would not unfrequently address the congregation for several minutes together before he delivered his text, which was done to prepare the mind and keep the attention awake, that he might introduce his text with larger emphasis and better effect, if so be the Lord might be pleased so to bless it. The third of his Village Sermons, as well as several others, has an introduction of this description, which will illustrate and confirm my remarks. More than one hundred thousand of these sermons have been printed and widely circulated ; but they will not be received with any lively zest, except by those who wish to have the Lord Jesus held forth as the alpha and omega, the first and the last, the O yes ! and amen, of every discourse.

As a proof that he would have no one, who has tasted that the Lord is gracious, rest satisfied with present attainments, hear his testimony :—‘ True indeed, when first the Lord is beginning the work of grace upon any of his chosen ones, the awakenings, by the Lord the Spirit, to a deep and alarming apprehension of sin, become so distressing to the guilty conscience, that a deliverance from the wrath to come is the sole consideration that occupies the heart. But, in the after stages of the life of God in the soul, when having found peace in the blood of the cross, the child of God is brought into fuller views of salvation ; it is a sad matter, and which cannot but of necessity induce great leanness in spirit, that any of the Lord’s people should sit down satisfied with those attainments, when the Lord opens larger discoveries of the church’s interest in Christ.’^a So also in another place : ‘ When by regeneration we are brought into a capability of having our spiritual senses called forth, in the study of the

^a Vol. IV. page 194.

person and incommunicable salvation of Christ, we are supposed to be daily advancing in an holy familiarity with both, and find all our delight in this one divine science only.^a O yes; there will be in every child of God a growing acquaint- edness with things divine; and, if there be not a daily advancing in hallowed intimacy with the Lord Jesus, there will be a desire after it. Our venerable friend, though he considered sanctification like the consecration of a vessel for the sanctuary, to be but one act of the Holy Ghost in setting us apart for God, when translated from the kingdom of Satan into the kingdom of God's dear Son; and consequently, no more progressive than consecration or regeneration itself; yet he considers it a sad matter, when in the after stages of the life of God in the soul, there is a resting in present attain- ments; and reminds the believer of his supposed advances in holy familiarity with the Lord Jesus, both as to his person and incommunicable salvation. By way of parenthesis I would here observe, that by *incommunicable* salvation is to be understood, that in which no one ever did or can partici- pate as co-partner—"Of the people there was none with him, his own arm brought salvation," Isa lxiii. 3, 5. I have called the attention of the reader to those points of doctrine, because it has been falsely supposed, that in denying sanctifi- cation to be progressive, he denied all progressive advances in the divine life.

In this year, 1823, he also published, 'An Appeal to the common feelings of mankind, in behalf of the Negroes in the West India Islands; more especially addressed to the sub- jects of the British Empire, through the medium of a letter to William Wilberforce, Esq. M.P.; in which is taken a short retrospect of the history of those much injured beings in that part which hath long called forth the public atten- tion; together with some of the most popular arguments, which from time to time have been advanced in favour of

^a Vol. IV. page 327.

emancipation by statesmen of the highest authority ; but which, after a lapse of more than *thirty* years, hath left the subject where it found it, and the negro as complete a slave under all the rigour of cruelty and oppression in 1823, as in any former period of his sad history. To which is added, a short but simple plan, and as practicable as it is simple, for giving relief by gradual and sure means to this sorrowful class of society, in the purchase of plantations, with all their appendages of negroes and cattle, through the voluntary contributions of the whole realm. A measure, if once adopted and followed up as subscriptions shall enable, in the purchase of one plantation after another, which will tend to raise from their present degradation those too long oppressed beings of our common nature, and restore them to that station in the community to which they are justly entitled by all laws human and divine.'

The above paragraph is embodied in the title-page. He had endeavoured to excite the attention of the public, as well from the *press* as the *pulpit*, to the same laudable cause previously to this publication, by an advertisement in 'The Times,' of the 3rd of June preceding ; and in a sermon preached at St. Clement's Church, in the Strand, June 11, following, he informs us,^a that he 'had the high pleasure to hear, that resolutions were made, when the service was over, by certain persons present of opulence of engaging in annual subscriptions for ten years in succession to a considerable amount, whenever the society might be formed.' The name by which it was to be designated is, 'The Society for purchasing the Emancipation of Slaves in the West India Islands by voluntary contribution.' His plan was to purchase plantations, and to place the negroes on the estate in classes of servants, and not slaves ; not by giving them their freedom at once, but holding it forth to them, after a certain period of time, as a remuneration of their labour.

^a Vol. X. page 487.

We learn from this pamphlet, that considerably more than thirty years previously to its publication, when the feeling part of the community in this land took alarm at the horrid traffic in human blood of those poor Africans; and contemplating it nationally as a sin of no small magnitude, committees were formed in different parts of the kingdom for the purpose of procuring their manumission—that himself had the honour (‘if,’ saith he, ‘it can be deemed an honour to have been engaged in what proved to be visionary,’) to be one of a committee at that time formed at Plymouth, to promote this good work. At the request of several members of the society, he preached a sermon at the parish church of Charles in favour of the abolition, and which at the same request was afterwards published. Though thirty long years had passed, and little or nothing had been effected towards their total emancipation, yet we find him with a zeal as warm as ever advocating the cause of the poor negroes, and proposing an equitable if not altogether a feasible plan to release them from their yoke. As in his ‘Appeal to the people of England on the subject of the French Revolution,’ he shewed himself a true *patriot*; so in his ‘Appeal to the common feelings of mankind in behalf of the enslaved Africans,’ he has shewn himself a genuine *philanthropist*!

A barrister, of eminency in his profession, engaged *gratuitously* to frame a digest of laws proper for the regulation of the society which he wished to be formed; and a person of approved merit, who had resided fifteen years in Jamaica, tendered his services to superintend and manage their concerns, ‘without an eye to personal profit:’ but the plan which he suggested did not succeed. Difficulties of a commercial nature presented themselves; for were a society of this description to employ their contributions in purchasing and cultivating plantations, it would become a trading company; and in case of subsequent losses, which might arise from things unforeseen, every director, and perhaps every

contributor, whose sanction ensured credit, might be considered responsible for those losses, even if he never shared in the gains. I know no other reason why his proposal met not with success. Yet who can but applaud the effort which he made to engage the opulent of the realm, by whom such losses would not have been felt, to embark in this cause. The conclusion of this Appeal is ardent and animating, stimulating every rank to unite in their endeavours “to undo the heavy burdens, to let the oppressed go free, and to break every yoke.” ‘In a word, the ice once broken, and the long and hitherto impenetrable frost now thawed, (for so it then seemed to be) this vessel of mercy, will,’ saith he, ‘launch forth for the West India Islands, with her golden cargo, where slavery hath too long reigned with despotic sway over the negro; but where now will be unfurled the streamer of freedom and humanity, and guided at the helm by the Lord of Hosts, her charter will be the greatest and most valuable ever delivered on landing, “in bringing liberty to the captive, in binding up the broken in heart, opening the prison doors to them that are bound, and proclaiming the acceptable year of the Lord.”’^a

Among the publications of this year’s catalogue, appeared a work, entitled, ‘*Strictures on the Plymouth Antinomians*, by Joseph Cottle,’ the author of several poetical works. Of their merits I am not prepared to give an opinion; for I never read them, except a ‘*Metrical Version of the Psalms*,’ in which I have met with many stanzas elegantly expressed, and admirably adapted to convey the sense of the original; and on the whole, it is much better executed than many of the metrical versions of his predecessors, of which I have seen nearly *thirty*. But in these his ‘*Strictures*,’ I am grieved to notice so much disingenuity and want of integrity; so much illiberality of sentiment and ignorance of doctrine; such a levity of spirit and adroitness of insinuation; and I may say,

^a Vol. X, page 506.

disregard to common verity ; that it would fill a folio volume to make animadversions on all that might be made the subject of discussion, and in my humble opinion of just reprehension. He has so matted truth and error together, and formed them into figures of his own fancy, that it would take more space to unravel the threads, and expose the deception of even a few of them, than can well be allowed in a work of this nature. From the picture he has given of the Plymouth Antinomians, the reader is almost led to conclude, that these Antinomians are sinners above other Antinomians, and that the caricature which he has copied and embellished from Mr. Bidlake, is no unfair likeness of DR. HAWKER. It would have been well, if the mellowed relenting, which at the close of his work he tells us he felt, in discharging so painful and ungracious a duty in publishing these ‘*Strictures*,’ had induced him to have committed them to the flames. The Lord pardon him for the mischief he has done!

DR. HAWKER was a witness for God and his truth in this awful day of ours, when the sovereignty of God in the election of grace is not only called in question, but made a subject of derision and scorn. Mr. Cottle is evidently of the free-will school, if not a Pelagian. It may be noted, that all advocates or barristers, at this world’s tribunal, when they wish to depreciate evidence, will attempt if possible to traduce the witness, that they may more easily invalidate his testimony. It is in this light I view Mr. Cottle and his attack. He dislikes the doctrines of the late Rev. DR. HAWKER. To make him ridiculous, if possible, he mixes up his character with all the ribaldry of anecdote with which his common-place book will furnish him concerning weak and ignorant religionists ; and to make his doctrine odious, he takes certain scraps of sentences, and gives them a colouring which the Doctor never intended, and which in fairness ought not to be given ; and then brings forth the whole as an exhibition of another Sampson blinded and buffeted to make sport for the Philistines !

His work bears not the character of a sober appeal to scripture; and although he tells us he has long noticed in DR. H. a *partial*, and latterly a *complete* abandonment of *some* of the most important doctrines of the Reformation, he has not had the fairness to state particularly what doctrines of the Reformation he had completely abandoned. And as to a *partial* abandonment of *some* of them, which he has long noticed, I confess that it requires some knowledge of compound vulgar fractions to guess what he means. A *partial* abandonment of *some*, must be *some of some*! But I am pained to be thus frivolous, and only condescend to it to shew how pompous sometimes men may make their own absurdities, by using great swelling words of vanity; alas! how true, "they know not what they say, nor whereof they affirm." Of Mr. Cottle, and of other opponents of the late learned, venerable, and godly pastor of the parish of Charles, we may say what St. Luke says of the Jews in reference to their accusation of St. Paul before Festus, "they laid many and grievous complaints against him which they could not prove," Acts xxv. 7.

Mr. Cottle has an undoubted right to make animadversions upon what he considers heresy; but let it be proved to be so from scripture, and let him speak the words of truth and soberness. If there be an abscess in the spiritual body, let it be opened with the keen lancet of God's own word, and not with the jagged instrument of his own wit and sarcasm, which will only lacerate and inflame what it was intended to open and heal. Notwithstanding Mr. C.'s advocacy for man's natural and moral capacity of doing good, the work does not appear to me to have been written under a temperate, holy, and chastened spirit, which, although the natural warmth of temper will sometimes effervesce, was so discoverable in DR. HAWKER's controversial or polemical writings. I appeal to the general testimony of his reviewers.

As a proof of Mr. Cottle's disingenuousness and want of integrity, he first blackens the character of Antinomians as

much as possible, as ‘ confederating with direct Infidels in assaulting all the old and accredited land-marks of religion and virtue ;’ and then denominates DR. H. the great patron and apostle of their creed ! But where in all his works has he shewn a confederacy with direct Infidels for this or for any purpose ? Has it not been rather thrust on him as a reproach, that he objected to the Bible Society for admitting Socinian Infidels to the council-board of their committees ? The object of the Bible Society is highly laudable, and I bless God I live in such an era as this, when such efforts are making to translate the word of God into all tongues ; but no society may do more mischief than this, if care and vigilance be not with them who guide the helm. But this is not all. Mr. Cottle gives his own definition of an Antinomian with the foulest features of spiritual deformity ; and then unblushingly tells the world, that DR. HAWKER is an Antinomian : and afterwards disingenuously adds, ‘ in order to settle the question, DR. H. shall speak for himself ;’ and from his quotations insinuates, that DR. H. acknowledges himself an Antinomian, and encourages others not to shrink from the charge ; whereas, DR. H. had given his own definition of an Antinomian, which was of a scriptural complexion, and as far remote from Mr. Cottle’s definition as the east is from the west.

‘ It is indubitable,’ says Mr. Cottle, ‘ that the conclusion to be drawn from Antinomian preaching is, that man has neither a natural nor moral ability to comply with the commands of God, and that he cannot be made even a medium by which spiritual benefit may be conveyed to a fellow-creature ; those who are the most enlightened from above, it appears are compelled to lie like logs on the ocean, operated upon by influences over which they have no controul.’ ‘ This,’ continues he, ‘ is the blackest *fatalism* that tongue can utter, and is opposed from the first verse of Genesis to the last of Revelations—the incapacity of doing any good, so earnestly contended for, involves terrific consequences !’ But is not

this incapacity of doing good, the very doctrine inculcated in the *tenth* article of the Church of England, which I need not here prove is well grounded on the word of God? Hear its language; ‘The condition of man after the fall of Adam is such, that he cannot turn and prepare himself by his own natural strength and good works to faith and calling upon God: wherefore we have *no power, (natural nor moral)*^a to do good works pleasant and acceptable to God, without the grace of God by Christ preventing us, that we may have a good will, and *working* with us when we have that good will.’ It was to me unknown, that any sect maintained that man cannot be made even a *medium* of spiritual good to his fellow-creatures; for were not all the prophets and apostles made mediums of this description? May we not apprehend, that this was a flight of Mr. Cottle’s own imagination? He quotes no authority for it. But as to man’s natural and moral incapacity to comply with the commands of God; or in other words, to do good works unless operated upon by influences over which he has no controul, this is a doctrine of the Reformation, which Mr. Cottle not only abandons, if he ever held it, but designates the blackest fatalism! So ignorant does he appear to be of what are the doctrines of the Reformation, that he charges Dr. H. with completely abandoning at least some of them, which charge has no foundation in truth, whilst he himself is in reality doing the very thing with which he charges the Doctor. With all Mr. Cottle’s apparent zeal for the integrity of the Church of England, and especially of her ministers, he denominates the doctrine involved in her tenth article the blackest fatalism that ever tongue can utter! Surely Mr. Cottle is no churchman—whether this be the case or not, his creed is not scriptural.

If we were to judge of Mr. Cottle from his own language somewhat after the manner in which he has judged our worthy

^a By referring to the article the reader will find, that the words within the parenthesis are introduced here merely by way of explanation.

friend, we might, and with much more propriety, charge him with holding this very doctrine of fatalism. He has asserted, that the *assemblage* who sat under DR. HAWKER's ministry were *ill-fated*. If it were from the illness of their fate that they were so circumstanced, it was not from the badness of their choice; and therefore, whatever accrued must be attributed to their ill-fate, and not to their bad choice. But if fate be admitted so to circumstance the people, the same fate must be admitted to circumstance the minister; and thus, by induction, fate must be admitted to govern all the world! Surely this is deducible from Mr. Cottle's language. I wish not to take an undue advantage of Mr. Cottle's inadvertency, but to shew how, at random, he will use words derogatory to his own creed. He is by no means a prudent or cautious writer. But, if there is so little discrimination in him in the choice of his own words, how is he competent to sit in judgment on the words of others!

DR. H. stated in one of his pamphlets, 'that the preachers of the Gospel find no authority to make offers or invitations, in an *indiscriminate* manner to sinners in general.' For it may be noted, that to scripture *invitations* is annexed the character to whom they are made, with a special and particular discrimination: as for instance, "Ho, every one that *thirsteth*, come ye to the waters," Isa. lv. 1. "Come unto me, all ye that *labour* and are *heavy laden*, and I will give you rest," Matt. xi. 28. "And whosoever *will*, let him take the water of life freely," Rev. xxii. 17. In these, as in other invitations, the character is particularized. Mark the distinctions. The first is to every one that *thirsteth* for the waters of life; the second, to all that *labour* and are heavy laden, whatever their burden might be; the last to him that is *willing*, whosoever he is, whom the Lord has made *willing* in the day of his power. These invitations are not made in an *indiscriminate* manner to sinners in *general*, but to sinners of this special description of character. Mr. Cottle inveighs mightily against DR. H. for making this statement, as

if he made special what the Lord had spoken to sinners in general; and indeed for saying what himself has said or sung in his version of the Psalms :

“ But ye who slight God’s holy word,
And still your evil ways pursue ;
The promises of God the Lord
Were never made to comfort you.”—*Ps. I. Cottle’s Version.*

No; but to comfort the Lord’s people—his saints, who are to be gathered together unto him—“ those that have made a covenant with him by sacrifice,” even the sacrifice of the cross,” Ps. l. 5.

Mr. Cottle has asserted, that ‘ DR. HAWKER forbids all invitations to sinners.’ This is not true. In what page of all his works has DR. HAWKER forbidden invitations to sinners? He simply states, that ‘ we find no authority in scripture to make them *indiscriminately* to sinners.’ If Mr. Cottle cannot see a grand distinction between these two propositions, he is incapacitated to argue the point. If he did see a distinction when he wrote that sentence, he is chargeable with not maintaining the purity and integrity of truth. This demands serious consideration. The words of a minister of Christ are not thus to be perverted with impunity. Whether this were done by incapacity, inadvertency, or design, will ere long be heard at the supreme tribunal! If Mr. Cottle can put such a misconstruction on his written sentences, which he had time and leisure to weigh and consider, is he likely in all points to give an accurate testimony of what he heard *vivâ voce*, when the mind is called into a more rapid exercise; and while it is pondering over one sentence that arrested the attention, the connexion which followed is sometimes lost? It is not my wish to throw out any improper suggestion, but so it struck me as I was perusing this part of his book.

Both Mr. Cottle and his reviewer or reviewers in the Christian Observer, have produced a *few* texts, which they consider not reducible to DR. HAWKER’S general rules. Mr.

Cottle says, that these are invitations which ‘DR. H. cannot *with his heart* repeat;’ which is certainly taking upon him to say, what only He could say who knew his heart. It is my opinion, that he could and did repeat them with all his heart. The reviewer, in an air of triumph, says, that any single text of those quoted is no more to be answered, (that is, as I understand it, to be reduced to DR. HAWKER’s general rule,) than “the Word was God,” by the Socinians; or, “Drink ye all of it,” by the Papist. Of those texts, I will select one as a specimen to shew how rashly some reviewers will decide. This hastiness of judgment ill becomes a Christian Observer. As a text *indiscriminately* addressed to sinners, both Mr. C. and the reviewer refer to Isa. lv. 7. “Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, and to our God for he will abundantly pardon.” But as it now reads, is it not a promise to the returning sinner and to every returning sinner, and only to sinners of this description? Here is the discrimination. Moreover, I maintain that there is not a stronger text in all the Bible to establish the doctrines of DR. HAWKER than the text just quoted, when properly translated. For the inaccuracy of the present translation, and for the correctness of the one here given, I appeal to any Hebrew scholar. It is not an invitation, nor an offer of grace, on any self-accomplished condition. The proper translation runs thus, in connexion with the preceding verse, which is addressed to the Lord’s people as the whole chapter evidently shews: “Seek ye the Lord. While he may be found, call upon him. While he is near, the wicked *shall* forsake^a his way, and the unrighteous man his thoughts, and *shall* return^b unto the Lord and he *will* have mercy upon him, and to our God for he *will* abundantly pardon.” Here is God’s *will* and man’s *shall*. In the original, these words are not in the imperative mood, but in the future tense of the

^a Relinquet, יָעִיב

^b Revertetur, יָשָׁב

indicative; and the Septuagint version will sanction me in altering the division in the words of the text. I have made as little variation in the language as possible, although the translation is capable of additional improvement. The other texts, as far as they can be considered invitations, are as easily reduced to his general rule, *that the invitations of God to sinners are not made in an indiscriminate manner!*

Mr. Cottle has stated, that DR. HAWKER maintained the doctrine of *imputed sanctification*. From what I know of his doctrines and writings, I do not believe that he ever adopted the term. I should as readily believe, that he had adopted the term, *imputed regeneration*. Until I am shewn the page in his works where the words are used as his own, I shall maintain, that he never adopted the phrase. He has expressed his disapprobation of the term *progressive sanctification*, and states that sanctification is *one act*^a of the Holy Ghost, by which we are quickened from a death of sin unto newness of life—how then could he have used the term as if it were an *imputative* act? Himself and his doctrines have been grossly vilified. The general opinion is, that after we are regenerated by the Holy Ghost, we are, by advances in the divine life, progressively sanctified. DR. HAWKER maintains, that we are sanctified in the very act of regeneration, and are made thenceforth an habitation of God through the Spirit; and all the subsequent progressive advances in the divine life, are the fruits, the effects, and sweet testimonies of our sanctification. I do not see how the moral government of the world simply considered is at stake by either statement; although Mr. Cottle has taken alarm, and is gone forth into the street to cry, Fire! I see no more danger from the one view than from the other, except to Mr. Cottle's free-will system.

The Rev. T. Reed, Minister of Rehoboth Chapel, Fetter Lane, London, in his Letter to Mr. Cottle, on his 'Strictures,'

^a See his Comment on 2 Thess. ii. 13.

has undertaken to justify the term *imputed sanctification*, by shewing, that the eternal Jehovah called his people holy, when their conduct was most unholy; and that they could not be deemed holy but by imputed sanctity; and in this point of view he maintains, that imputed sanctification is a scriptural doctrine, and not as Mr. Cottle has called it, a doctrine of devils! The Rev. J. Babb, late curate to DR. HAWKER, does not appear to shrink from the charge in this view, that "Christ is made unto us wisdom, righteousness, sanctification, and redemption," 1 Cor. i. 30. But neither of these gentlemen consider, that the imputation of holiness to God's people, when unholy in themselves, supersedes the work of the Spirit on the heart, or the fruits of the Spirit in the life. In giving an epitome of DR. HAWKER's writings and preaching, to meet Mr. Cottle's base insinuations, Mr. Reed observes, that DR. H. first sets before the view of the enlightened sinner, the glorious person of Christ as the author of our salvation; and then proves that a bewailing and forsaking of sin will follow the reception of his atonement and righteousness; and this, instead of preventing aspirations after holiness, will lead the receiver of pardon and reconciliation to ask for grace to mortify sin, and for power from on high, that he may "adorn the doctrine of God his Saviour in all things;" as a recipient of the grace of God that bringeth salvation, he will "deny all ungodliness and worldly lusts, and live soberly, righteously, and godly in this present world," Titus ii. 11, 12.^a Mr. Babb, also, so far from advocating a barren faith, shews that 'one man may abound more than another, "in the fruits of righteousness, which are by Jesus Christ, to the glory and praise of God," and also in the fruits of holiness "in all holy conversation and godliness;" yet even this,' continues he, 'could not be, if we were all *filled* with these fruits, as we ought to be.'^b

I cannot here forbear quoting an honest appeal of the Rev.

^a Letter to Mr. Cottle, page 23.

^b Reviewer reviewed, page 22.

Mr. Reed to Mr. Cottle—‘ You say, that DR. HAWKER’s *sentiments tend to subvert the very basis of civil order* ! Sir, you know as well as I can tell you, this is false. DR. H.’s sentiments do no such thing ! I am really grieved, that you are so often making such untrue and unjust declarations. Had DR. HAWKER been a traitor to the sovereign of the realm, you could not have spoken more reproachfully of him than you have. I demand of you, sir, to shew me the place, the community, the family, where such effects have been produced, as the subversion of the basis of civil order by DR. H.’s doctrines ? Until you do this, you will not be held guiltless of uttering a most cruel slander against a peaceful and exemplary servant of Jesus Christ, and a faithful minister of the Church of England !’

In a paragraph quoted by the Christian Observer, Mr. Cottle insinuates, that DR. HAWKER had renounced *the scriptures of truth as a standard of faith, and a rule of life* ! But no man was more tenacious than DR. H. of maintaining, that the scriptures of truth and those only were the true standard of faith and the unerring rule of life. Does not Mr. Cottle blunder here on a doctrine which is held by some able and learned divines, though I do not know that DR. H. has specifically dwelt upon it, that the *law*, that is the decalogue of Moses, is not the christian’s rule of life ? This doctrine does not extend generally to the Holy Scriptures, but simply to the law of ten commands ; and it is not to be understood, that this doctrine is so maintained by them, as if the christian were freed from the obligations of the law ; but that the gospel opens to the christian new duties which the ten commands do not enjoin, as “ repentance towards God, and faith in the Lord Jesus Christ.” The rigour of the law admits of no repentance, and the letter of the law inculcates nothing of that life of faith which the christian lives upon the Son of God. It knows nothing of Jesus as a way of access unto the Father through the Spirit, or as the Mediator of a new covenant. It knows nothing of

counting all things but dung or dross, that we may win Christ and be found in Him ; with other such like rules of true christian living.

Mr. Cottle appears zealous for holiness ; but in his statements he certainly does not honour, as he ought to honour, the third person of the glorious Trinity, ‘ who sanctifieth us and all the elect people of God.’ I have generally observed, that men who are most zealous to promote or exalt creature-holiness, give little or no distinction in their writings to God the Holy Ghost. This was not the case with our late venerable friend. After insinuating that DR. HAWKER, and such men as DR. HAWKER, never pray for the spread of the gospel, he intimates ‘ how impossible it is for a christian to feel placid under the conviction, that *no particle of his gold* is circulating in *grand combination* through the *veins of truth*, who is now rising like a refreshed giant from his slumbers, to achieve new and more memorable triumphs on the plains of the spiritual Armageddon.’ All this is flourish. Such similes have no warrentry in God’s word. By adopting such personifications, the Holy Ghost is robbed of his glory. I am far from discouraging christian missions ; but be it ever remembered, that missionaries may be sent, and the truth of the gospel be preached, and not a single soul be converted, unless God the Spirit open the heart to receive it. Missionaries may plant their battery against what Mr. Cottle calls the *almost* impregnable fortress of human nature, and find it not only almost but *altogether* impregnable, without the power of the Holy Ghost accompanying their ministry. The apostle reminds the Corinthians, that his preaching was “ not with enticing words of man’s wisdom, but in demonstration of the Spirit and in power ;” but when DR. HAWKER tells us, that he is grieved to hear men using *enticing* words of man’s wisdom ; or in other language, the *wooing* and *winning* words of human persuasion—he is for this held up to ridicule and scorn. Although Mr. Cottle may set a great value on what he calls ‘ *all the elements of intellectual*

strength, I know not any who have made greater blunders in divinity than men of great talents. Confiding in their own abilities, they forget that it is the Holy Ghost who alone can guide us into all truth. Newton and Locke were great philosophers, but they were very shallow divines. Although Mr. Cottle may imagine it, it is not a matured judgment which ensures a steady and safe course through the shoals of diversified opinions, but the Lord the Spirit, whom in such statements Mr. Cottle not only overlooks, but thereby dishonours!

In reviewing this volume of 'Strictures,' I pass over a large mass of scurrilities, which any one slightly acquainted with the Doctor's real character and writings must know to be untrue and unwarranted; but I cannot pass over the inconsistency of Mr. Cottle in one particular, by which we may see an illustration of that text, "The tender mercies of the wicked are cruel," Prov. xii. 10. Mr. Cottle tells us, that he has such tender mercy for DR. HAWKER, that, although he plumes himself on his prowess in taking this lion by the beard, he would not hurt the hair of his head; but in the next page, for it cannot be misunderstood, he classes him among the degenerate part of Antinomian ministers, who instead of leaving the establishment cleave to their benefices. 'But,' saith he, 'if such men will not *go*, they should be *driven*.' The words in italics are so marked by himself. But note this inconsistency; he would not hurt the hair of his head, but he would eject him from his living! In another part, he tells the world that 'too much forbearance has been exercised towards Antinomians—that they demand a treatment different from that to which others are entitled—and require that the character of the remedy should bear some proportion to the *violence* of the disease.' 'Where,' saith he, in another place, 'is the vigilance of primates and prelates, in allowing such *funguses* to adhere to the venerable walls of the church, within which the brightest ornaments of past ages exerted their mighty talents to expose the very heresies which now in the same places Antinomians unblush-

ingly proclaim?' If this be not exciting persecution, I know not what is. Yes, thou blessed man of God, who art safe in glory, if this man had possessed the power, he would have not only taken thee by thy beard and dragged thee from thy home, but have wept over thee crocodile tears, whilst he inflicted on thee this calamity! But the Lord hath forbidden us to bring a railing accusation against any man; to him, therefore, would I simply say, "The Lord rebuke thee!"

To explain his views more fully on the work of divine grace on the heart, DR. HAWKER published a tract on the subject of Sanctification. In the introduction of which, he says, 'So many and various have been and still are the sentiments of men, yea, and of gracious men too, on this subject, that it is plain their different views cannot all have been learnt in the same school, and under the same divine Teacher. For my part, so angry have been some of my mother's children, (as the spouse in the Canticles calls them, Song i. 6.) with me, for what I have advanced on the subject in my 'Poor Man's Commentary,' that I fear, unless an act of grace from the Lord prompts them to regard me with more tenderness, I shall not soon be forgiven by them. What a relief it is to my soul on all such occasions, (and I feel the blessedness of it in the moment of writing) that the Lord seeth not as man seeth. If Jesus smiles, it matters not who frowns. And what a holy calm follows the strife of tongues, when ceasing from man we are enabled to draw nigh unto the Lord!'^a

'If,' saith he, in his explanation of it, 'I am to believe, that the work of God the Holy Ghost in quickening and regenerating the church is not a finished work, as are the acts of the other persons of the Godhead; that sanctification is progressive, and depending on man's improvement, the beautiful order in the covenant of grace is hereby broken, and the great event of salvation left to a peradventure, whether it

^a Vol. X. page 188.

shall or shall not be accomplished !' ' Moreover,' as he observes in a subsequent paragraph, ' if a man's own progressive sanctification (or improvement) is to form a part of the work, the creature is to divide the glory with the infinite Creator.' ' If I know any thing of my own heart,' continues he, ' I have no one object in view when trying the question by the divine standard but the divine glory. If the event were to prove the reverse of what I have learned to accept it, and I have to learn that the grace of God depends upon man for improvement in a progressive sanctification, I bless God I shall stand on even ground with the advocates of this doctrine ; and may say, " We believe, through the grace of the Lord Jesus Christ, we shall be saved even as they !" Acts xv. 11.

After taking a view of the working of sin in his heart, which is apparent from his spiritual conflicts by day, and even from the visions of the mind by night, he exclaims, ' Precious Lord Jesus! should I not tremble at the very thought of thine inspection, if my acceptance before thee depended upon the least atom of worth in me? And can I, can any man in the consciousness of such things, be led to advocate the cause of inherent holiness? 'The question rings through all the chambers of the conscience, and all the walls of the heart reverberate the solemn sound, and echoes to the enquiry—" How shall man be just before God? How can he be clean that is born of a woman?" Job xxv. 4.'

' When I look back to the days of old, when I consider the years of many generations, when I read the groans and self-reproaches of the greatest servants of the Most High God ; not in the days of their unregeneracy, but many of them years after a saving work of grace had been wrought in their hearts, I ask myself the question, did these men indeed feel what they have said, and under such impressions could any one have made them believe the doctrine of inherent holiness and progressive sanctification?' The reviewers in the ' Christian

Observer,^a having quoted the chief part of the above sentence, adds, ‘ what completes the paragraph we dare not transcribe ; and we can only say, that if the day does not come, when its author, like Cranmer, might wish that right hand burnt from the arm which traced the sentiment, it will be no symptom to us of DR. HAWKER’s good progress of any kind.’

This is the venerable man of whom in the preceding part of the same review, they give this attestation—‘ Whose whole life we have strong testimony to believe has been free from what is usually deemed a moral blemish ; whose early career was marked with very distinguished services in the cause of sacred truth, and whose latest breath we believe he will desire to employ in healing the troubled spirit, and cheering the broken in heart.’ Yet of this quotation from his works just referred to, they say, ‘ *what completes the paragraph we dare not transcribe!*’—and then subjoin language which is as harsh and cruel, as this affected concealment of theirs is disingenuous and unjust ! Well might the Rev. Mr. Babb say, in his ‘ Examination of their Remarks,’ which he has given to the public : ‘ This, sirs, is an illicit silence ; yea, it is as *evil* as it is *affected*, and becomes at once the responsible parent of many a false and hurtful idea, conveyed by a dark insinuation.’ And to prevent the enquirer from examining for himself, they artfully, yea avowedly conceal the name of the tract. But that the reader of these Memoirs may see and judge for himself, I do not hesitate to transcribe the whole faithfully.

‘ Nay, hath God the Holy Ghost in the history of those faithful followers of the Lord given a single instance in all the Bible of such a one ? Hath the Holy Ghost testified to Noah of such an improvement in his heart, in those different views given of him before and after the flood ? Gen. vi. 8—21. Was Lot in a state of progressive sanctification, whose

^a November, 1823.

“righteous soul was vexed with the filthy conversation of the wicked,” when in Sodom, but who afterwards fell into such an offence at Zoar? Gen. xix. with 2 Pet. ii. 7, 8. Was Abraham advancing in self-holiness, whose faith was so illustrious at Moriah, and towards the close of life took unto him concubines? Gen. xxii. with xxv. 6. Do the lives of Moses, Aaron, David, Jeremiah, Peter, and Paul, furnish proofs of a progression in sanctity, and not rather on the contrary, most decided testimonies to the reverse? See Num. xx. 10. Exod. xxxii. 21. 2 Sam. vii. compared with chap. xi. Jer. i. with xx. 14, &c. Matt. xvi. 17. with xxvi. 69, &c. Rom. vii. 18, &c. &c.’

And is this the paragraph for which this good man was branded before the world as writing what Christian Observers dared not transcribe? And is this the paragraph for writing which he ought to have wished his right hand burnt from his arm? Yes, reader; because he asserts that the greatest servants of the Most High God stood as much in need of the grace of God the last day they lived as the first day they knew him; and to shew us that we have no accessions of strength or holiness *in ourselves*, but what we derive daily and hourly, yea, momentarily from him! Had I by such a malignant expression prejudiced the christian world against the writings of so able and useful a minister of Christ, I should rather have thought the hand that wrote it deserving of the flames! On the supposition, that in developing the anatomy of the human heart, he had used language to suit his purpose, as revolting to a delicate taste as some of the prophets have used, is he therefore to be held up to universal odium, reprehension, and reproach?

The Doctor follows up the preceding paragraph, which brought on him such a severity of censure, with an humble acknowledgment of his own vileness before God. ‘Gracious Lord Jesus! I desire,’ saith he, ‘to lay low in the dust before the Divine Majesty, under a conscious sense that I find nothing progressive of holiness in my body, which is virtually

all sin; “for in me, that is, in my flesh, dwelleth no good thing!” Yes, blessed Lord, let me go softly all my days under a deep sense of it, learning more and more my own nothingness, that I may therefrom, under God the Holy Ghost know how to value more and more thy fulness, suitableness, and all-sufficiency. And if the daily workings of my heart do but endear my Lord the more to me, I am content to be indeed nothing, yea, worse than nothing, that Jesus may be glorified.* Mr. Cottle acknowledges the same truth in verse, though he seems to deny it in prose :

“I breathe pollution every hour,
My heart is far from thee;
And nothing but Almighty power,
From hell can rescue me.”—*Psalm xxxvii. Cottle's Version.*

DR. HAWKER and his associates have been charged with saying, that ‘sin cannot hurt the christian, nor hinder his final happiness.’ Perhaps Mr. Cottle does not know, that in the sense in which these gentlemen view it, the same doctrine is inculcated in the Homilies of the Church of England. In the Homily against the fear of death, (second part) it is thus written—‘Death cannot deprive them of Jesus Christ, nor can *any sin* condemn *them* that are grafted surely in him, which is their only joy, treasure, and life.’

To shew what a deep view this devoted minister of Christ had of the exceeding sinfulness of sin, one quotation will suffice from a small work, entitled, ‘The Portrait of the Church,’ which he published this year. After drawing the attention of the reader to the several descriptions of Christ’s sufferings given by the holy evangelists, and whilst contemplating his agony in the garden, when “his sweat was as it were great drops of blood falling down to the ground,” he adds—‘I pause over the trembling subject! such views of Christ can only form the true mirror for beholding sin in its real colours. There are no events in human life, in all the accumulated and

* Vol. X. page 196.

aggravated forms of misery that can describe what it is in its heinousness, or convey an idea of the baleful malignity of it. The drowning of the world by water at the deluge, the burning of Sodom and Gomorrah by fire, the whole earth as one hospital of sorrow and woe, yea, hell itself with its everlasting burnings; let all be taken into one aggregate—nay, suppose the whole creation of God was offered up as a burnt-offering for human transgression, all could not demonstrate in equal characters the tremendous nature of sin, as that of the Son of God in becoming incarnate, and sweating a bloody sweat, from the agony of his mind, under the pressure of it. He and he only felt the full effects, for he only knew it in its nature, though but by imputation.*

The year 1824 was opened, as was usual with him, in greeting the spiritual church of Christ on some interesting subject. The subject chosen for the commencement of this year was—‘Death Abolished, and Life and Immortality brought to Light through the Gospel.’ The introduction, from which I have already made a quotation, indicates a mind that daily holds converse with another world, and is ready to shake hands and bid a last adieu to this. It breathes the language of holy confidence and joyful anticipation of a glorious immortality. It was not because his voyage had been stormy, or because he feared any future perils, that he wished himself in port; for he knew, that the vessel in which he was embarked had an unerring pilot at the helm, and, what bespeaks the almightiness of his power, “gathereth the wind in his fists,” Prov. xxx. 4. He rejoiced in the blessedness of his state. ‘In the overwhelming view,’ saith he, ‘of such goodness in the past, I find the greater confidence to trust the Lord for all that is to come. I can and do say with Paul, and from the same well-grounded faith as his was; “For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day,”

* Vol. VII. page 141.

2 Tim. i. 12. I am therefore, as he was, when he so expressed himself, “looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.” ‘Death in nature,’ saith he, (and what he spake he appears to have felt) ‘is more a privilege to the Lord’s people than an evil; for the sting of death is sin, and that the Lord hath taken out, when he put away sin by the sacrifice of himself. Nay, sin being removed, death ceases to be death, it is but a sleep; where, after the example of our most glorious Christ, the dead in Christ retire, as into their chamber of repose, until the resurrection morning. In death they are freed from all the sorrows, pains, and toils of life. They sleep in Jesus!’^a

In the preceding year, he had added a chapter or two to his ‘Zion’s Pilgrim,’ and purposed an enlargement; ‘but,’ saith he, in its continuation, which appeared in the Gospel Magazine, for July, 1824, ‘time had hastened so fast since I began to sketch those outlines of my advanced pilgrimage, that the revolution of another year had imperceptibly stolen upon me, and I found in the arithmetic of my days, the hand-hour of my life now pointing to *seventy-one*. The fragments, therefore, which remain to be filled in, whether few or many, as the wisdom which cannot err hath appointed, must henceforth commence from this period.’ ‘Will the reader of my journal,’ continues he, ‘pause to question what attainments I have made in the life of grace during the past year? Truly the ledger of every day, as it concerns my improvement, if it were added together, would leave but a cypher at the bottom. Amidst innumerable mercies with which my bountiful Lord hath strewed my path, and manifested his loving-kindness to me on the right hand and on the left, I can discover nothing on my part but continued cause of humiliation before God. My daily walk of barrenness too nearly resembles the pro-

^a Vol. VII. pages 552, 566.

phet's description of the heath, "which doth not see when good cometh," Jer. xvii. 6. And let some men say what they will of a progression of holiness in the creature, I am free to confess that I know it not. It forms no part in my creed, neither do I find it in my experience. How the Lord deals by others is not for me to judge. But in relation to myself, since the Lord was pleased to call me by his grace, and to reveal his Son in me, I have been led into deeper discoveries of my own creature-corruption; as through divine teaching I have been brought into further knowledge of the Lord. And the result to this hour is, that in proportion as I have found the fulness, and suitableness, and all-sufficiency of the Lord Jesus Christ to my state and circumstances, "when I myself am weighed in the balance, I am found wanting!"^a

Such were the humbling views which this man of God had of himself, which may serve to console many an aged pilgrim who groans under the same burden. Indeed, the freedom and candour which he felt in declaring his own feelings, largely qualified him to administer consolation to others. Strangers from various parts would also consult him under the spiritual maladies with which they laboured, and for whom he could not but feel a deep interest when he saw the artifice with which Satan held them bound. From this very circumstance, he was led to speak freely and fully of the abounding grace which is in Jesus for the chief of sinners.

The following letter is given by him as a full illustration of the influence which Satan holds over the human mind; and his own observations upon it is a full illustration of the tender feelings of his heart towards such as groaned beneath Satan's chain. 'Oft hath it been spread by me,' saith he, 'before the Lord, and scarce a visit have I made in private to court without again and again mentioning the case to the King. And it is a maxim, which through a long life I have closely observed, and never seen to fail, namely, that when-

^a Vol. III. page 174.

ever the Lord gives the spirit of prayer, the Lord answers it in mercy.' The following is a copy :—

' SIR,

' A very unhappy person, *desolate* in mind, once applied to you to implore your prayers through Christ for peace and pardon. I was then quitting England for another clime ; but no clime can heal a wounded spirit ! I am now returning to my miserable home, for I know no other but that which is misery ; and I once more write to you to implore your prayers, that God would look with pity on the being, whom for eighteen years he has pursued with his fiercest wrath, and save and restore me to his fold ! As my years decline, my sorrows increase ; and I see only self-destruction before me in spite of struggles and fervent prayers. And now again I cannot pray, the power is worn out—a sort of inanity overwhelms me that proceeds from despair—I write this in the fields—I cannot bear observation—I am gone—pray for me, and hold sacred my———'^a

Here the letter ended. It appears as if the writer intended to have added his name, but did not. It was written on a wretched scrap of paper, and fully portrayed the desolate state of the writer's mind. O how precious is the preaching which makes Christ all and in all, to such poor bewildered and disconsolate mourners !

As was usual in preceding years, the preface of one of his publications this year bears date the memorable 13th of April ; its title, ' Visits to and from Jesus upon interesting occasions, and in the most hallowed moments of life.' In the introduction, he says with his usual humility, ' I have ventured to intrude one labour more of mine, in this little work, upon the church of Christ. Hastening fast as I now am to the close of life, these intrusions will soon be over.' The first is entitled, ' A Morning Visit from Jesus ;' in which he says, ' I am no stranger to the day-dawn visit of Jesus.

^a Vol. III. page 216.

Many a morning before the world is up have I found cause to say, "He wakeneth morning by morning," Isa. l. 4. Nay, I think I should not err, were I to add, that sometimes, and not unfrequently, the manifestations of my Lord's presence have been so striking, in the first moments of recollection, as if called from sleep for the express purpose of communion.^a 'Come then, my honoured Lord, and day by day grant me the renewed visits of thy love. Draw back the curtains of my heart, and bid my soul, good morrow ! "Be thou as the light of the morning when the sun riseth, even a morning without clouds," 2 Sam. xxiii. 4."^b I have heard him say, that it was his custom every morning, as soon as he was awakened, almost invariably to repeat the *fourteenth* chapter of the gospel of St. John. It is Jesus speaking to his disciples a word of comfort, and he has oftentimes found it a heart-cheering and soul-refreshing season, to hear the Lord Jesus speaking to him the same gracious words with an emphasis that could not be mistaken.

Considering the numerous and illiberal attacks which were made upon his doctrines and character, he might be thought by some to be oftentimes in deep waters ; but no man enjoyed more tranquillity of mind. Whatever clouds were without, there was sunshine within. 'To be ill-spoken of,' saith he, (in a letter of thanks to the editors of the Gospel Magazine, for their handsome conduct towards him),^c 'by the advocates of *free will* for proclaiming the doctrines of *free grace*, is an ancient, an honourable badge, worn by all that are alike indifferent, while preaching the distinguishing principles of the gospel, whether by honour or dishonour, by evil report or good report. It is indeed no small dignity to be branded as Paul was, when called "a ringleader of the sect of the Nazarenes." Such a standard it is well to take with us when we go forth to the glorious Nazarene without the

^a Vol. VII. page 225.

^b Vol. VII. page 232.

^c Gospel Magazine, for 1824, page 73.

camp, bearing his reproach. Methinks it is a pity, that they should combine in one subject matters so irrelevant to each other, as the gospel of Christ and a person of so little note as ROBERT HAWKER ! It is of eternal moment what is said and what is believed concerning our most glorious Christ : but what is said or believed of me, and of my insignificant life, even while I live, is of no importance ; and when I die (as very shortly must be the case) my remembrance will soon cease among men, as though I had never been. Whence, therefore, so much ardour, and why are men so hot in their military warfare, to level their arms against a poor, solitary, and now almost worn-out soldier, in the camp of free grace ; as if determined, that more or less the whole battalion of free-willers, either in grand divisions or subdivisions, shall make him their target.'

' For several years last past I have been so much in retirement, that with the exception of attending ordinances in the house of God I am never seen in public. Did my opponents know how totally unacquainted I am with their contumely, whether in speaking or writing, they would certainly relinquish their fruitless attempts to give me pain by their reproaches. I never myself see any of their publications, and what I casually hear never excites more displeasure than the hectic of the moment. They are as transient as snowballs, which little wanton boys throw at passengers, which melt before they wound.'

Thus, (saith an advocate of his doctrines, who had quoted the above paragraphs,) he like

—————"Atlas,
Whilst storms and tempests thunder on his brow,
And oceans break their billows at his feet,
————— Stands unmoved."

The advocate I refer to, is the Rev. James Jacks of Nottingham, who ably defended his system of theology, (if a system it is to be considered,) against the attacks of the Rev. Isaiah Birt of Birmingham, which was published this year

with this title; ‘The Moral Government of God, in the Dispensation of the Gospel, vindicated, in Observations on the System of Theology taught by the Rev. DR. HAWKER, Vicar of Charles, Plymouth.’ The very title insinuates, that DR. H. paid little or no respect, in his body of divinity, to the moral government of God; than which nothing can be more false, if falsehood will admit a comparison.

From this pamphlet it appears, that Mr. Birt has in his own mind, by abstract reasoning, separated the divine sovereignty of grace from the moral government of God; and with this distinction in view, he charges DR. H. with maintaining the sovereignty of grace in almost every page, whilst the moral government of God, if not totally, is greatly neglected. Surely Mr. B. does not mean to say, that DR. H. maintained the divine sovereignty of grace and not at the same time the moral government of God? I know not what others may conceive on the subject, but it appears to me a gross libel, if we may so speak, on the divine sovereignty of grace, to separate it for a moment, even in idea, from the moral government of God. If the sovereignty of God be inculcated almost in every page, is it not connected with the reign of grace in the heart? And what is this but a moral government established there, against which the evil propensities of our carnal nature are continually rebelling? In the very paragraph which Mr. B. has quoted as a specimen of his preaching, does he not say, ‘that the person, glory, grace, blood-shedding, righteousness, and finished salvation of our Lord are the glorious doctrines I preach—these I make the ground-work of all *practical godliness*, and without which nothing of *true godliness* can arise in the soul?’ The courteous reader will permit me to ask, is there no moral government in all this? I have known Mr. B. from my boyish days, and still retain a respect for him; but I am grieved that I cannot justify this attack of his on the venerable Pastor of Charles. He is certainly less violent and acrimonious than some other opponents; but there is a mis-

representation in his language, and a want of fairness in his statements.

I will instance this only, from many of a similar import. In his Comment on the 4th chapter of the Acts of the Apostles, DR. H. thus writes of the third person of the glorious Trinity:—‘ We behold him here under many of those most gracious characters in which *the Lord Jesus promised him*. As the Lord the Spirit is the founder, so is he the governor, preserver, teacher, comforter, sanctifier, of the church in all ages.’ Mr. Birt only cites the last sentence of the above quotation, and says in connexion with it:—‘ The government and present salvation of the church he either directly or indirectly ascribes *exclusively* to the Holy Ghost;’ and adds, that such views of the divine economy in the government of the church are incorrect and unscriptural. This is by no means a fair statement; for no man more pointedly or fully ascribes the government of the church to the holy Three in One; and even in the first part of the above quotation, DR. H. refers to the promise of the Lord Jesus “to send the Spirit,” John xv. 26. which surely is not to ascribe to the Holy Ghost an exclusive government! In his zeal to decry the Holy Spirit’s government in the church, Mr. B. asserts, ‘ that the apostles neither speak of themselves, nor are they spoken of in the holy scriptures, *as the servants of the Holy Ghost*.’ What means then this text, which not only refutes the last assertion, but shews that the Holy Ghost is the appointer of the chief servants in the church of Christ, and consequently the Governor—“ Take heed, therefore, unto yourselves, and to all the flock over which the *Holy Ghost* has made you *overseers*?” Acts xx. 28. My view of the holy Trinity is, that whatever in the government of the church is ascribed to one, is ascribed to all. “ He that honoureth the Son honoureth the Father,” and no one can honour either without ascribing collaterally equal and undivided honour to the Holy Ghost.

‘ Whilst writing,’ says Mr. Birt, ‘ I have lying on the

table ten different tracts written by the Doctor, all of which I have read with more than common diligence, and am really not aware that a single gospel precept is enforced in any one of them.' Does Mr. B. mean to assert, because no gospel precept be expressly quoted, that no gospel precepts are there inculcated? He might lay the same charge against the interesting history of Joseph, unless this be accounted one, "See that ye fall not out by the way;" but surely no one would say this is the only gospel precept inculcated in this sweet portion of holy scripture! 'In the section where he makes this charge,' as Mr. Jacks remarks, 'Mr. B. has only mentioned *two* of those tracts, namely, 'The Heirs of Promise,' and 'God's Will and Man's Shall.' In the former, the Doctor tells us, 'that if the reader in his own instance can clearly ascertain the precious assurance of being called by grace from darkness to light, and from the power of sin and Satan into the kingdom of God's dear Son; he hath the most decided testimony which can be given of being among the heirs of promise; for this *holy calling* is the unerring character of a child of God. And connected with this, he tells us, that Peter's *advice* (or gospel precept) comes in here very admirably, when he bids the church "to make their calling and election sure," 2 Pet. i. 10.'^a In the last-mentioned tract, he states, 'that such assurances as are grounded on the covenant promises of a covenant God in Christ, are admirably calculated to beget holiness in the heart of every believer.' 'What,' saith he, 'can as effectually secure the honour of God's laws as the grace of God in the hearts of his people? Who is most likely to be examples of believers, in word, in conversation, in charity, in faith, in purity; the regenerated child of God, who undertakes nothing but in divine strength, and desires nothing but the divine glory; or the man who makes his own free will the standard of his endeavours, and depends more upon an arm

^a Vol. X. page 108.

of flesh than in the power of God?^a Surely the reader will not be at a loss to find many a gospel precept inculcated here; and although not worded in the imperative mood, it is evident that there are inculcated by DR. HAWKER, even in this tract, high obligations to obey God, in word, in conversation, in charity, in faith, in purity, which arise from his high commands, or from the aboundings of his grace and mercy in Jesus Christ, though Mr. Birt may assert the contrary. All the sections of his book are too highly varnished, and will not bear the touch of truth.

In the month of May this year, 1824, was commenced, 'The Spiritual Magazine, or Saints' Treasury;' for which he wrote an introductory discourse, entitled, 'The Mystery of the Kingdom of God given to be known only to the Children of the Kingdom,' Mark iv. 11. 'In the character of those our Lord describes in Matt. vii. 24—27. as *hearing* his sayings and *doing* them, we have,' saith he, 'the portraits of the men in the regeneration, unto whom is given to know the mystery of the kingdom of God. By regeneration, or the new birth, they are called forth to the exercise of the spiritual faculties the Lord hath given them. Hence they are spiritually alive to divine things; their eyes are enlightened to see the hope of their calling; they hear and know the joyful sound; they walk in the light of God's countenance. Every spiritual faculty is awakened and engaged.'^b After expatiating on the subject, he concludes with this benediction: 'The God of all grace bless with his savour these words to those unto whom he hath given to know the mystery of the kingdom, and make that knowledge introductory to all spiritual understanding, "that ye may walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God," Col. i. 9, 10.'

May Mr. Birt know the blessedness of finding his portrait here, in these brief sketches of christian character, and of

^a Vol. X. page 78.

^b Vol. X. page 472.

putting into practice the duties here enjoined; though he would fain have the world believe, that ‘DR. HAWKER is defective in his exhibitions of the christian character and duties.’ In a series of letters published in this Magazine, Mr. Birt has met with an opponent, who has shewn no small ability in analyzing and exposing the errors of judgment, the sophistry of argument, the perversion of language, and misrepresentation of facts, which are discoverable in Mr. Birt’s ‘Moral Government.’ I need not add, that this Magazine, which treats of the spiritual things of Christ’s kingdom, has in its *Treasury* that which is far more precious than the gold of Ophir, or the topaz of Ethiopia, Job xxviii. 16, 19. It holds forth the Lord Christ as the way, and the truth, and the life!

Some time this year, this indefatigable writer sent forth a work of much learning and research, entitled, ‘*The Portrait of an English Bishop of the Sixteenth Century.*’ It furnishes the reader with many interesting particulars in the public and private history of our most learned and devoted bishops, about the time of the Reformation, and in the following age. It is replete with general information, and can scarcely be read by any one without benefit, and is well worth the perusal of the younger clergy. Though written after he had past his seventieth year, it shews the author to have been in the full vigour of his mental powers. Not one of all his productions exhibits a greater variety of reading, or embodies more matter in smaller compass. From what we may judge of this specimen, he would have shone as an ecclesiastical historian. ‘It may be demanded,’ saith he, ‘wherefore give the portrait of a bishop of the *sixteenth* century, rather than of any other century? The answer is at hand. This was the era, which in reference to the religion of this country, might well be called the *golden age* of the church.’ The motto in the title-page exhibits a miniature sketch of the author’s design. It is the character of Archbishop Leighton, by Bishop Burnett. In the prelates

of that century, there was a close resemblance to the apostolic pattern. ‘ And what summed up and put a beautiful finish to their whole character, they lived what they preached, and taught only what they themselves practised. Some men talk well of God by books ; but those men spake from the heart. The general feature of those saints of God corresponded to what Jerome said of Nepotianus, who by frequent and unremitting meditation of the scriptures had his mind so stored with them, that the father called him, ‘ a magazine of knowledge, and the library of Christ.’ ”^a

But have we not here a striking delineation of the Doctor himself. From his frequent perusal of the scriptures, comparing spiritual things with spiritual ; for to this he ascribed it, rather than to a tenacious memory, he was one of the best textuaries of his day. I know not his equal. More frequently than otherwise, when he quoted a text of scripture, he would immediately give the chapter and verse. Although in the ardour of his eloquence, he quoted one text after another in confirmation of his doctrine sometimes with great rapidity, yet such was his numerical acquaintance with the sacred volume, that he would with the greatest readiness and accuracy give both chapter and verse. Many, struck with his promptitude in this particular, have taken their bibles with them to see if they could detect him in any error of this nature, but with admiration have acknowledged the correctness of his references. He was a scribe well instructed, “ an eloquent man, and mighty in the scriptures,” Acts xviii. 24.

Although highly blessed of God, he had his trials in the church and his trials in his family ; but he had learned even to enumerate all these among his blessings. It is obvious that he had suffered much this year from attacks made on his writings, from quarters whence perhaps he did not expect them ; and, as before observed, in the November of this year

^a Vol. VII. page 33.

he lost his youngest daughter ; but what were his feelings under these dispensations our Zion's Pilgrim can himself best describe. 'The train of occurrences which hath taken place during another year of my eventful life, hath only tended in the operation to wean more from earth and to endear heaven. We unavoidably retain the early impressions received in our early years ; and from the common propensity which we all feel to have the good opinion of our fellow-creatures in the meridian of life, it is not till old age, and then only through grace, that we can rise above it. Indeed I was matriculated into this divine science for some time before, when for a while I considered myself as called upon to contravene the contumely cast upon me. But the Lord hath taught me better. I now feel the sweetness of that holy scripture of our God, when he said, "in your patience possess ye your souls," Luke xxi. 19. Hence I have ceased to answer the numerous attacks of my opponents. I am told, that amidst their displeasure at my doctrine, they ascribe nothing immoral or reproachful to my person or conduct. The arrows in their several quivers are levelled at my preaching and writings—all is well ! I have read of some who have found a peculiar sweetness in those words concerning our most glorious Christ, "for neither did his brethren believe in him," John vii. 5. Well may I be satisfied, therefore, under reproaches ! And what can be so endearing as the consideration, that we are hereby in some measure brought into a situation like himself, "Whose image we are to be conformed to in all things, that he might be the first-born among many brethren," Rom. viii. 29.

'And is it so, that the dispensation is of the Lord ? Is it by such a process of grace that the Lord deadens our affections to the approbation of men, the more effectually to bring home the whole heart to God ; and dashes the cup with bitterness, like the waters of Marah, where we had proposed to ourselves much sweetness ? Henceforth would I learn the blessedness of that scripture, in this as well as in

a thousand other instances, "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?" Isa. ii. 22. It was my mercy, that the Lord had brought me into this school and taught me those salutary lessons, or the events of the past year would have opened so many and so various an occasion for polemics, as could not have afforded me space to have defended myself from the several assailants during the campaign of the annual course "when kings go forth to battle," 2 Sam. xi. 1. But independent of these things, and indeed wholly unconnected with them, the Lord in his providence had appointed the greater part of my *seventy-second* year to a very different employment. In the infinite ordination of his wisdom, combined with his infinite love, the Lord called me aside to attend to the long sickness of my youngest daughter, and which his holy will was pleased to terminate in death.'

' True, the Lord by this appointment had inverted the general plan of his administration, which for the most part is shewn in children burying their parents; and where the younger survives the elder. But in the instance of my child's departure, she is gone before me; and the same Lord who ordereth all things in wisdom, and after the counsel of his own will, and who had appointed her my junior in time, had in a moment made her my elder in eternity. Solemnly but sweetly the Lord's word accompanied the Lord's be-reaving dispensation, "Be still, and know that I am God!" Ps. xlv. 10. It is an alleviation of the highest and most consolatory nature, when in the loss of those who are dear and near to us, we can and do say with one of old, "the righteous hath hope in his death," Prov. xiv. 32. An *alleviation* did I say? That is too little upon the occasion, when the believer falls asleep in Jesus. The voice John heard, in vision from heaven, declared also such *blessed* who die in the Lord, Rev. xiv. 13. And beyond all doubt they are blessed, for they die in union with Christ, and are part with himself. In relation to my child, there were many precious tokens to

this assurance. She knew the Lord ; she loved the people of the Lord ; she loved the word of the Lord, and the ordinances of the Lord. True, all these were but *effects* ; but such effects could not be without a *cause*. And God the Holy Ghost hath most blessedly shewn the cause, when saying by his servant John, “ We love him, because he first loved us,” 1 John iv. 19. O delightful consolation under all bereavements in separation by death !

‘ But while I have all the comfort in respect to the departed that can be needed, I feel the void in the chasm made by her flight into the world of spirits. Blessed be God ! she is gone beyond “ the lion’s den, and the mountains of the leopards.” Her conflicts with sin are all over : her anxieties are for ever ceased. Her body will sleep till the resurrection-morn in the dust, undisturbed by any of those exercises which these are warring with who survive ; and her spirit is for ever with the Lord ! For myself, I have one less attraction than I had before to things below ; and by so much I have my affections to things below brought into a narrower circle. Such are among the events of my *seventy-second year* ; and if the Lord hath other bereavements to call me into in the *seventy-third*, sure I am, the trial his wisdom may think proper to send, his grace will be sufficient for. Take what the Lord may, all he takes was and is his own. In fact, all I have are merely the boons of his bounty, and not given, but lent. One gift indeed is given ; namely, Christ, and that for ever : and having him, in him I have all things. The Lord hath given, and will give me grace, as I am now daily walking on the confines of another world, to be loosening connexion with this. And while his wisdom is withering my gourds, and breaking my cisterns, and the props of all earthly comforts are taking down, I shall find strength from the Lord to look off from the unsatisfying objects of sight, and realize the glorious objects of faith ; and to be endowed with the same spirit as those holy men of old, who by always bearing about in the body the

dying of the Lord Jesus, the life also of Jesus was manifest in their mortal body. "For which cause (said they,) we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal," 2 Cor. iv. end.'

It is pleasing to remark, in what a waiting position he always stood in these his last years, ever anticipating his Lord's message to beckon him away. In his renewed continuations of his 'Zion's Pilgrim,' he commonly concluded the account of his journey Zionward, with such a remark as this: 'To be occasionally continued, *if the Lord spare.*' 'To be continued as fragments occasionally, *if the Lord please.*' So at the close of the communication just quoted, he wrote thus: 'If life continues, and ought occurs the relation of which may be rendered profitable through divine teaching to the Lord's people, 'Zion's Pilgrim past Seventy' will again write, D. V. If not, the close of this life will perhaps be filled in by another hand.'^a Who can read the preceding paragraphs, and not contemplate him in the last stages of his pilgrim path with pleasing admiration? Amidst the good report and the evil report which he shared, calmly he travels his up-hill road; the world receding, and heaven opening to his mental gaze. Yes, venerable saint, sweet were thy visions, and delightful thy prospects in the last wilderness stages which it was thine to make in thy sojourning here! Though he has been contemptuously represented as telling his congregation, that we shall be better employed in heaven than in singing songs;^b yet he had learned "a new song, which no man can learn but the hundred and forty and four thousand, which were redeemed from the earth," Rev. xiv. 3.

Though to his soul the sweetest melodies were the conso-

^a Gosp. Mag. for 1825, page 226.

^b Cottle's Strictures, sec. edit. page 59.

lations of the gospel, yet he was no stranger to the charms of music. His proficiency in this science, in his younger days, caused his company to be much sought; but in the subsequent periods of his life, this talent, as well as every other with which the Lord had honoured him, was devoted to the best of purposes. There was no organ in his church, but the singing was attractive and devotional. In a full congregation crowded to the very ceiling, the swell of the voices which seemed to rise in full harmony of soul, as well as in full harmony of note, was grand and exhilarating. As a composer of music, he will not soon be forgotten. The ‘*Abba Hymn*,’ the ‘*Ruach Hymn*,’ the ‘*Amen Hymn*,’ (the words as well as the music by the REV. DR. HAWKER) have been long favourite tunes with many a lover of sacred song. In his own church they were sung with admirable effect. He also composed another hymn tune, called the ‘*Bethesda*,’ and one for the Thirteenth Psalm, old version, which has been adapted to a well-known funeral hymn by Dr. Watts, (“Why do ye mourn,” &c.) A musical composition of his, entitled ‘the *Magdalene*,’ was published in the *Evangelical Magazine*, for 1808. The words are also his, which have been already quoted in this Memoir. ‘It was with him a hallowed recreation to sit down to the pianoforte, and play his chaunts *extempore*, adapting the music to the varied subjects of the psalm which he thus chaunted. His poetical compositions, which are but few, stand in need of the file; but, as he wrote for dying sinners and not for literary fame, he therefore deemed it expedient to dispense with the well-known rule of Horace :

——— “Nonumque prematur in annum.”

Although here and there a verse may be found incorrect in metre or rhythm, yet in the soundness and sweetness of the sentiment, the reader will find ample compensation for this deficiency. The following verses are from a hymn, entitled, ‘Union with Christ :’^a

^a Vol. X. page 775.

“ Ye children of God and the Lamb,
Remember, when sorrows press sore,
Your Jesus did once feel the same,
When conflicts and trials he bore.

And still his redeemed should know,
He’s Jesus the same in his love ;
The foot can’t be crushed below,
And the head be unconscious above.

And what a sweet thought for to bear,
By all where his grace he hath given,
His poorest on earth are as dear
To him, as his greatest in heav’n.”

In 1825, he proceeded with the publication of his *Village Sermons*. One of them bears this remark in the title-page: ‘ Preached in the Parish Church of Charles, on the Lord’s day Morning, after an absence of a few weeks in visiting other churches.’ The affectionate manner with which he greets them at his return, shews what a union of hearts subsisted between him and his substitute, and their flock. There was no supercilious distance shewn by him towards his curate, as is oftentimes ungraciously witnessed in professing churches; but he addresses him and treats him as a fellow-labourer in the ministry; as may be seen by this exordium to his sermon: ‘ When I last spake to you from this place, in taking leave of you for a short season as was then intended, I commended the whole church, with my fellow-labourer in the ministry and myself, to the Lord and to your prayers. And if I remember right, upon that occasion of a farewell, among other things I ventured to make use of the words of the apostle, which he addressed to the church of the Thessalonians, 2 Thess. i. 11, 12. “ Wherefore also,” said the apostle, “ we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in

you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.” And I feel confident,’ said the affectionate pastor to his people, ‘ that this hath been and still is most graciously accomplished by our most blessed God, who is a prayer-awakening, a prayer-hearing, and a prayer-answering God, in all ages of his church.’ After shewing how in all things our covenant God fulfils all the good pleasure of his goodness, he says, ‘ It was under these impressions I left you a few weeks since ; and am now, through the good hand of my God upon me, brought back among you again.’

During this absence he paid a short visit to Gloucestershire, where his popularity drew no small congregations, and where his friends felt no small pleasure to hear him preach in all its fulness, sweetness, and blessedness, the gospel of the grace of God ; but his stay was short, as he purposed to have been in London at the anniversary of the Gospel Tract Society ; in all the concerns of which he felt a deep interest. But indisposition prevented him from sharing the pleasure. In his letter to the committee, he says, ‘ I know not whether I ought to regret my inability of mingling with you on the day of your anniversary. We are taught by unerring wisdom, that, “to every thing there is a season, and a time for every purpose under heaven.” I confess indeed, that had the Lord so appointed, the being with you on this solemnity, would have afforded me a pleasure of much gratification, and of the purest kind. For to be in any way connected with an institution whose first and ultimate object is the divine glory, in ministering to the welfare of his church, is in my esteem the most delightful employment the renewed heart is capable of enjoying this side heaven. And although, had the Lord so permitted, I am of too little importance to have rendered my personal attendance at all available, and too old to have been of use in a service of such magnitude, as the Gospel Tract Society embraces ; yet in respect of myself, sure I am, that neither my insignificancy nor age would have blunted those finer sensations of the

soul, which, through divine quickenings, would have been excited and called forth into energy in such an assembly of the Lord's people. As, however, it is the Lord who wills this privation, I am content ; and find cause to bless this ordination, in that he hath given me grace to blend my prayers with yours, on the occasion. And in this sense, I shall be with you. And far remote as I am in body, yet one in spirit, "joying and beholding your order, and the steadfastness of your faith in Christ." ^a

During his visit to Gloucestershire, I well remember the circumstance which he mentions in his last edition of the 'Zion's Pilgrim,'^b when a neighbouring clergyman called upon the Doctor, and solicited him to give him his views of that text in Micah vi. 8. To whom the Doctor, *inter alia*, made these remarks : 'That as to doing justice, no man could do justice to God the Father, who did not acknowledge himself a hell-deserving sinner; and no man could love mercy aright, who did not love the Lord Jesus, the source of all mercy ; and when any man had been taught these two lessons by the Holy Ghost, he would not fail to walk humbly with his God.' Though he did not mean to circumscribe the text to these views only, yet no man can say in verity that these views of it ought not to be taken ; although Mr. Cottle has thought it prudent to throw his slur of censure upon it. The clergyman mentioned, was at that time an incumbent in Gloucestershire, whose pulpit would have been readily opened to this venerable servant of Christ, if he could have found time to have paid him a visit. He now fills an important station in another county, and preaches the great and glorious truths of Christ's everlasting kingdom.

This year, the Religious Tract Society, by a special advertisement, disclaimed all connexion between itself and the Gospel Tract Society. As the Doctor observed, from the singularity of this measure, it appeared, that some more

^a First Report, page 23.

^b Vol. iii. page 19.

latent principle than the ostensible one assigned had given birth to this marked production. The ostensible reason given for this notice was, that several enquiries had been made respecting it. In his remarks on this advertisement, he gives at large this statement to shew wherein they differ: 'The Religious Tract Society considers all mankind alike salvable; the Gospel Tract Society acknowledgeth none but the election of grace. The *former* conceives, that the common ground which the churchman, dissenter, and foreigner jointly occupy, will bring about those evangelical principles in which all are agreed; the *latter* limits, according to scripture, "the remnant of Jacob in the midst of many people, as a dew from the Lord, and as showers upon the grass," Micah v. 7. The *one* society professeth, that the most opposite principles may amalgamate into christian union of a general mass; the *other*, observing the divine command, desires to act instrumentally only in the Lord's hand, "to be as his mouth, and to take forth the precious from the vile," Jer. xv. 19. The Religious Tract Society contend, that there is a somewhat in every man by nature, by which he may be helpful to himself, and become instrumental to his own salvation; the Gospel Tract Society, following the decisive declarations of scripture, considers every man by nature dead in trespasses and sins, and incompetent to a single act but by regeneration to a spiritual life. The *one*, therefore, is for ever leaning upon some supposed goodness in the creature; the *other*, hanging wholly upon the righteousness of God. *This* sacrificeth to the unhumiliated pride of human nature, in the merits and *free-will* of man; *that* gives the sole glory to the *free grace* of God. Hence, whilst the *one* goes only in search of the lost sheep of the house of Israel; the *other* cherisheth the hope, from an hypothesis of its own creating, that on the large portion of common ground, jointly occupied by mankind, it shall ultimately convert the whole world!'^a

^a Vol. VII. page 622.

It is certainly a matter of regret, that so much of the language of *Ashdod* is blended with the language of God's spiritual Israel, in some of the publications of the Religious Tract Society. Their advertisement, which spake nothing friendly or brotherly, called forth not without reason all the animadversions which were made by the Doctor. It was from no want of urbanity in him, but from pure christian affection to them, that these remarks were given. The tracts of this society want a close revision from some well-instructed editor, who from the Lord's teaching knows how to distinguish the precious from the vile, the wheat from the tares, the gold from the dross; sentiments which demonstrate man's salvation to be wholly of God, from those which directly or indirectly represent man to be a co-partner in the great work of salvation.

As the year 1825 was opened by him, with a salutation to the church of Christ on this question, "Watchman, what of the night?" the year 1826 was opened with another of equal importance, "What think ye of Christ?" 'Great events,' saith he, 'are pending,' and marvellous are to be the forerunners (as taught us in scripture) by which will be ushered in the latter day glory; but amidst all the convulsions, with which the Lord will shake the earth, the church is impregnable; and this voice through all may be heard by every regenerated child of God: "Say ye to the righteous, it shall be well with him!" Isa. iii. 10.^a

On the first Lord's day of this year, as on several preceding years, he preached from this text, "The faithful God!" Deut. vii. 9. This sermon is published among his Village Sermons, and opens with these remarks: 'The church of God, which hath been accustomed to meet me in this place, will anticipate both my text and sermon, before that I mention either. It has been my plan, as many of you know, for several years in succession, to enter on the subject of my preaching in

^a Vol. VII. page 559.

the new year, with making proclamation of God's faithfulness. You will give me credit for speaking the truth, when I say, that in all the circumstances of my eventful life during the past year, not one thing hath failed on the part of God's faithfulness, amidst all the faithlessness which hath appeared in mine.^a Speaking of the subject of his text, he observes : ' We shall enter upon the beauties of it with more advantage, under the divine teaching, if we look for a moment at the occasion which gave birth to it. The holy army was now arrived at the banks of Edrei, a small town on this side Jordan, situated in the front of the country of Bashan, and only *one stage, one remove* more before the people were to pass over Jordan. And with this view of the subject, this sermon becomes still more interesting, that our venerable friend had but one stage, one remove, *one year* more before he would be called to pass that swelling flood, of which Jordan is a type. Low indeed were the waters when he was called to pass over !

It pleased the Lord immediately after he had been permitted to make his declaration of the Lord's faithfulness to withdraw him from his sphere of useful labours and confine him to a chamber of affliction. It was a severe attack of inflammation on the lungs. In a farewell epistle to the spiritual church of Christ, on closing in his *seventy-third* year, in reference to the same event, he thus writes : ' The year had opened most gracious and lovely with the Lord's day, and I was enabled to be found at my post as usual. It hath been my custom for many a new year, in succession, to make proclamation to the church on that text of scripture, Deut. vii. 9. " The faithful God ! " But whether on this occasion from a debility of which I myself was then unconscious, or whether from a more than ordinary exertion, when the public service of the holy day was over, I found myself in a state of indescribable weakness ; since which I have been the Lord's prisoner at home, without once being able to go up to the house of the Lord.' This epistle bears date, Feb. 8th, 1826.

^a Vol. IV. page 238.

^b Vol. VII. page 634.

Twelve Lord's days was he withheld from the work of the sanctuary. 'Three months revolved,' saith he, in a preface to one of his Village Sermons, while the disorder remained ; so that I lay unconscious, under his Almighty hand, what his sovereignty had appointed in respect to the termination. One thing I had assured myself, and which through every stage of the disease I never lost sight of ; but with Paul could and did say, and from the same well-grounded hope as his, namely, that "Christ should be magnified in my body, whether it be by life or by death ; for to me to live is Christ, and to die is gain," Phil. i. 20, 21.' 'My appearing before the congregation this day, March 25th, 1826, testifieth the divine will. And although I have not strength to engage in my usual services, yet am I through mercy in a state of convalescence. In the intervals between the singing of the last psalm and the sermon, I found strength from the Lord to speak to his people the substance of what is contained in this sermon ;' which was an illustration of Exodus xv. 26. "I will put none of these diseases upon thee which I have brought upon the Egyptians ; for I am the Lord that healeth thee." The introduction runs thus : 'Brethren, beloved in the Lord ! I am not come out of the other world, neither am I come out of my grave, to speak to you this day of the grace and goodness of our wonder-working God ! But the Lord, under whose divine hand of sickness, I have lain since I saw you last in this place, hath brought me from the borders of both, and preserved my life by a great deliverance. I am come, therefore, to make my first offering, as is most justly due to the God of my life, "in whose hand my breath is and whose are all my ways !" It is to his goodness must be ascribed, that we see once more each other's face in the flesh. Sure I am, that your thanksgiving will join mine ; and that you will feel as holy men of old did, when one said to another, "O bless the Lord with me, and let us magnify his name together !" Ps. xxxiv. 3. And having first offered the tribute of praise to the Lord, I next turn to thank you. You have not only manifested

an abounding affection to my person, in your enquiries after me ; but what is yet more than that, you have carried me in the arms of your faith before the Lord : and this day is the Lord's day for shewing himself herein a prayer-hearing God. But, brethren, I am not come at this time to re-assume my ministry among you. Indeed you may perceive too much debility in me for such a service. I am simply come now, only to relate to you some of the Lord's gracious dealings towards me, during this my confinement.'

After pointing out the difference of sickness between him that is in the unrenewed state of nature, and him that is called by sovereign grace, he added, 'I had intended to have said much more to you on this interesting subject, coming, as I have, immediately from my chamber of sickness, where these things have been realized to my soul's joy. But I find my strength unequal. One word more before I withdraw. I have before observed, that my appearance among you this day is not to enter at present on my ministry ; until it shall please the Lord to renovate me for it. Those ordinances which I have in times past enjoyed in this place, must for a while be withheld from me. But I bend to his sovereignty, who thus appoints. Blessed be God, though I shall not have the ordinances, I have always the God of ordinances ; and while I have the *substance*, I shall have no cause to regret in not having the *shadow* !' 'In the meantime, I commend you to the Lord, as I am persuaded you commend me. Your prayers will still follow me, as they have been called forth before. I feel very highly interested in them, both for myself and my brother in the ministry, whom I leave with you to go in and out before you in the word and doctrine. We both seek this from you as a boon from the Lord to the church.' With these and such like words he took his leave of his people, praying thus for their spiritual welfare in the close of his address : 'Great God ! who inhabitest the praises of eternity ! continue to manifest a prayer-awakening and a prayer-answering God. Pour out upon this hallowed spot

and the choice ones of thy flock, which from time to time assemble here before thee, the divine unction of thy Holy Spirit. Let the gracious influences of the Holy Three in One be felt, and known, and enjoyed, in sweet communion. Let thine eyes be upon this place, as upon Judah of old, from the one end of the year even to the other end of the year, and cause this place from thy continual presence to be called, "Jehovah Shammah, the Lord is there."^a

From thence he withdrew for change of air to what he calls in his letters, '*his station of exile at Totness*,' where he continued a few weeks, with his daughter. On his return, he preached his first Sermon on the commemoration of the day of Pentecost, and opens it in this animating manner: "Brethren, beloved in the Lord, I cannot tell you (indeed I know of no form of words in a way of utterance to tell you) what kind of joy of the soul that is, which I feel in meeting you here this day. I see so much of the Lord's goodness, in his wisdom blended with his love, as marked in the late providence of my sickness, and now having brought me back again from the borders of death and the grave, that I cannot but anticipate very great blessedness and enlargement of soul, both in myself and the Lord's people, during the remainder of my labours among you, whether the time shall be long or short. It is true, that with increasing years and increasing infirmities, my exertions cannot be what they have been. My sermons must necessarily be shorter, and my voice will be weaker. Time was, when as you know I had, through the goodness of the Lord, strength of lungs to fill this large church, so as to be heard to the most remote part; but the Lord's people of this church will now be satisfied, I hope, if what I have to deliver, be delivered with a trembling voice. Sure I am the great truths of God you have been accustomed to hear from me, will be the same, however faltering in my speech. I have

^a Vol. VII. page 302.

but one glorious subject and which admits of no alteration, namely, "Jesus Christ, the same yesterday, to-day, and for ever." And in this I know, that, through the divine teaching, I shall be more and more enlightened, so that my last days will be my best days, to increase in all the increase of God.' 'Though I have been separated from you for eighteen Lord's days, yet I have not found the want of ordinances, having had the God of ordinances with me. And the Lord hath filled up all vacancies with himself. And it is himself in his Trinity of persons, that is now by faith, and hereafter will be in open vision, the glorious One to satisfy the boundless desires of our souls in holiness, and blessedness, and glory to all eternity.'^a

Previous to his visiting Totness, the design had been formed of publishing an 'Uniform Edition of his Works.' The preface of the first volume bears date, 'Plymouth, Charles' Vicarage, April 13th, 1826.' The last birth-day which it was his lot to commemorate on earth, before the birth-day of glory, in Christ's eternal kingdom in heaven. His deep sense of the Lord's goodness towards him is legible through the whole. 'I cannot,' saith he, 'close my preface without pausing to observe, and in that observation to adore distinguishing grace, for preserving a life so marked with evil, (Ps. xxxvi. 1.) through a period of six and thirty years, (that is, 'since the publishing of the first edition,) and for enabling me to revise these my early labours.'^b But perhaps nothing can exceed the unadorned eloquence of the preface to his 'Lectures on the Person, Godhead, and Ministry of the Holy Ghost,' embodied in this volume; though it bear an earlier date, it is well adapted to the feelings he must have experienced, at this remoter period of his life. I refer chiefly to this paragraph:

'I am now fast hastening towards the boundary of time. With this great world and all its dying interests, I shall very

^a Vol. IV. page 308.

^b Vol. I. page 5.

shortly have no more concern than those who lived before the flood. According to the course of nature, I can have but a little space to fill in, before I shall go hence to be no more seen. The tide of that vast flood of eternity is rolling on with its mighty waves towards me, and must shortly reach the shore whereon I now stand, and will take me into its bosom. And, if I know any thing of my own heart, I am on the lookout for my Lord's coming, "with more joy, than they who watch for the morning; yea, I say, with more joy, than they who watch for the morning.—For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Like the church of old, I can and do say, "make haste, my beloved, until the day break and the shadows flee away." In the meantime, while remaining in the body and standing on this isthmus of time, I would fain gather together the few fragments of life which remain from my poor labours, and leave them behind me, as a love-token to the church of Jesus.^a

In his continuation this year of his 'Zion's Pilgrim,' he reverts thus to the days of his sickness, with which and in which the Lord was pleased to visit him. 'I might indeed occupy many a page in reciting somewhat of myself among the occurrences of my *seventy-third* year, just closed in. For the Lord has done by me, as by his servant the prophet Isaiah, "spoken to me by a strong hand," Isa. viii. 11. He hath taken me aside from ordinances and the society of men, to withdraw with him for communion with God. And as a man in friendship, when having some special thing to communicate to one he loves, takes him by the hand and leads him apart from all others, that he may make a stronger impression of what he hath to say upon his mind; so the Lord, by laying me down on a bed of sickness, and opening to my view nearer apprehensions of the invisible world, and his watchfulness over me, hath indeed spoken to me as

^a Vol. I. page 429.

to the prophet, "by a strong hand," and left such tokens of his love, as through the remainder of my pilgrimage, whether long or short, will, through his grace, never be effaced.^a

He then records the departure of a fellow-traveller in the way to Zion, and gives a biographical sketch of this old acquaintance, whose exercises had been very singular and trying; 'but whose help from the Lord,' saith he, 'hath been like the blessing of Asher, whose foot the Lord dipped in oil, whose shoes were iron and brass, and as his days so was his strength.' This friend of his is no fictitious character; but the late Stephen Lowry, M. D. of Falmouth, whose Essays explanatory and experimental, upon a few select passages of scripture, were published in the year 1809, with a commendatory preface by DR. HAWKER; for which he tells us he volunteered his service. 'From my very particular acquaintance and correspondence with him, I was made privy,' saith DR. H. 'with all his embarrassments. Yet through all and in all he was enabled to stay upon the Rock of ages. But who can fail to admire the Lord mercifully timing his departure. When all human means ceased; divine faithfulness became conspicuous. When the brook Cherith dried, the Lord took him home to himself, an everlasting Fountain.'

'For myself, while I rejoice in his felicity, I feel,' continues he, 'the chasm his absence has made, in the little circle the Lord has left me here below.' 'There were but a few lights left of those with whom I spent my youthful days; but, by his removal, one more is put out: so that I am constrained sometimes to say; "Help, Lord! for the godly man faileth; the faithful are minished from among the children of men." The church below is left as a cottage in a vineyard, as a lodge in a garden of cucumbers! It is our departure hence that joins us to the great majority. Thither my friend is gone. And all his tears are for ever wiped from his eyes. The Lord be praised in his salvation. Thither also shall I shortly follow

^a Vol. III. page 229.

to see Jesus as he is, and to dwell with him for ever. Halle-lujah !^a

This year the Doctor paid a visit to the metropolis, to preside at the Anniversary of the Gospel Tract Society. The Meeting was held at Freemason's Hall, which is supposed to hold three thousand persons. But at an early hour, the whole area, with the galleries, were filled ; so that many, who came before the time appointed, could not gain admission. Although thronged to excess, yet all due order was preserved and the most profound silence prevailed ; for amidst the great pressure of heat and the faintings, which compelled many to be carried out, the whole audience, during four hours fully occupied, evidently took a deep interest in all that was brought before them. The venerable president was led to the chair by the treasurer and the secretary, and after a few minutes' pause, in which he appeared in silent prayer to be seeking the Lord's assistance in the furtherance of the Lord's cause, he arose and addressed the Meeting. After he had spoken, the divine blessing was supplicated in an appropriate prayer, and the whole proceedings were conducted in the true spirit of christian love. At the close he took his leave of them :—' I am an old man going out of life, and cannot in the nature of things hope to see your faces any more upon any future anniversary. I therefore very cheerfully leave you with the Lord in whose Almighty hands I have lodged all my concerns for life and death, for time and eternity. I pray you to follow me in spirit to the throne, and with an eye to this institution, do not fail in every supplication for the Lord's blessing on it, to plead the Lord's own promise.' After a doxology was sung, the assembly dispersed, manifesting by the liberal collection, the interest they had taken in the proceedings.

On the Lord's day morning, July 16th, he preached for the last time, in the great city, in the Broadway Church,

^a Vol. III. page 237.

St. Margaret's, Westminster, from that sweet portion, Zech. iii. 9. "And I will remove the iniquity of that land in a day." The minister of this church, the Rev. Mr. Mutter, bears testimony to the energy, zeal, and success, with which from time to time he preached in that church, the unsearchable riches of Christ. 'I have,' saith he, 'in his Funeral Sermon for Dr. H, 'in my ministerial duties in London, met with several walking humbly with their God, in the light and power of a divine faith, who have attributed under God all their divine knowledge to the preaching of Dr. HAWKER; and I have good authority, from his own neighbourhood, to assert, that his preaching was a very fruitful ministration, as a means in the hand of God of turning many "from darkness to light, and from the power of Satan unto God."

On the Lord's day morning, August 27th, 1826, in the parish church of Charles, after his return from London, and after recovery from a renewed attack of sickness, he addressed his congregation on Isa. lxii. 10—12. It is the last of the Village Sermons; and entitled, 'The Lord casting up the way of his people.' I refer to it to shew what love he bore to his stated hearers, and what a desire he had for their spiritual welfare. He opens it thus: 'I have no words sufficiently strong to express the delight I feel, in being brought home, by the goodness of my God, to behold your faces once more in the flesh, and to stand up in my place before you this day. And after bending the knee in praise to the God of my life for these mercies, I would say to you, in the words of the apostle Paul to the church: "Now, I beseech you, brethren, for the Lord Jesus Christ's sake and for the love of the Spirit, that ye strive together with me in your prayers to God for me," Rom. xv. 30. I have already apprized you, before my late departure, what you have to expect from my labours in what remains to be filled in, in my feeble and now almost worn-out life. For myself I feel, as the prophet speaks, "when the summer fruits have been gathered, as the grape gleanings of the vintage, there is no cluster to eat." Micah vii. 1.

But I am comforted in the assurance of what the Lord said to the apostle, and which equally belongs to all his people : “ My grace is sufficient for thee ; for my strength is made perfect in weakness,” 2 Cor. xii. 9.^a After enlarging on the doctrines contained in or connected with the text he had chosen, in the close of his sermon he bears this sweet testimony to the truths he had spoken. ‘ My brethren, it is of vast importance to know these things from divine teaching, and from the divine influence to live upon them. Nothing this side eternity can equal, as to these truths, the anointings of the Holy Ghost, in the heart, and mind, and conscience, that, from day to day, the Lord’s people may realize them, substantiate them, make them our familiar companions, and by lively actings of faith upon each person in the Godhead be growing up into such an enjoyment of them, as to fill the soul, by anticipation of delight, with the glory that shall be revealed.’^b

In the last day, which was also the last sabbath of this year, 1826, he preached on these words, “ I am Alpha and Omega, the beginning and the end, the first and the last.” His appeal to his people at the close of it is interesting ; but I must forbear quotations. In a letter to the writer of these Memoirs, dated Dec. 28, he makes mention of a peculiar dispensation which took place in his family this year. Of his three sons each lost a child. ‘ You see,’ saith he, ‘ my dear friend, by my letter, that I am still in the body. Like an old hollow leafless trunk of the forest, over whose withering branches many a winter storm hath beaten, still not rooted up. At the opening of the year, after the first Lord’s day, when making proclamation of the Lord’s faithfulness, the gracious Lord gave me immediate proof of it, and laid me *aside*, and laid me *down*, that I might *feel* what I had *preached*. And when the gracious Lord raised me up, the Lord took one from each of my three sons’ houses

^a Vol. IV. page 363.

^b Page 373.

whilst I remained. So that now those children are my elders in eternity, that were my youngers in time. Thus the Lord sometimes inverts the order of things.'

In tracing the footsteps of this dear man of God in some of the eventful changes of his life, we are come to the threshold of the last year of his earthly sojourning. On the opening of the new year, 1827, in his salutation to the spiritual church of our most glorious Lord, he adopts for his subject the solemn demand of Christ—"When the Son of Man cometh shall he find faith on the earth?" Luke xviii. 8. 'In a moment like the present,' saith he, 'the solemn demand of Christ becomes a matter big with the weightiest considerations, in the prospect of impending judgments; so much the more, as ye see the day approaching. The question is infinitely appalling to the most faithful among the Lord's people; but to every one unconscious of an interest and safety in Christ, the tremendous challenge is calculated to ring, like a peal of thunder, through all the chambers of the heart. And what answer can be given, in the millions of instances, among all such as have "the form, but deny the power of godliness?" It were almost needless to observe, that these words of our most glorious Christ, though put in a way of question, as if the matter were doubtful, are not so, but rather as a thing already known and settled. It is that kind of question which answers itself. It is, as if the Lord had said, it will be a rare instance to find any. I have thought the subject in itself highly interesting. And with those prophetic scriptures in our hand concerning the latter day, and the corresponding signs of the times before our eyes, I have thought nothing can be more suitable to form an address to the spiritual church of Christ, and to shew my affectionate regard in the entrance on a new year, than our Lord's own words, "When the Son of Man cometh, shall he find faith on the earth?"'

'Let it not be supposed,' continues he, 'that though these words of our most glorious Christ are expressed as extending

to all the earth, that I am going to trace the footsteps of enquiry so far. My little tract must be bounded with narrower limits. I cannot explore the subject beyond the skirts of our own shore. What continental researches might discover on this ground I know not. Though, if rumour be true, the greater part of Europe is sunk into a state of apathy to divine truth, or in subjection to any thing and to every thing that is inimical to the glorious gospel of the blessed God. Where the papistical government doth not reign, infidelity hath erected her throne in the minds of the people; and to her sceptre all bend submissively, except "that little band of men whose hearts the Lord hath touched," 1 Sam. x. 26. It is my mercy, that I have never left home to place a foot in those countries where such things are transacted. Happily I know nothing of them but from report. The most considerable part of my life hath been spent in the duties of my parish, within the sound of its church-going bell: so that little of this great world can I speak from personal knowledge. A few observations on our Lord's question, as may attach itself to the kingdom to which I belong, is all that I have to propose. And if they are as kindly received by the spiritual church of Christ as they are affectionately offered, my gratulations of the Lord's people, in the Lord's name, on the opening of a new year, will be accompanied I hope with the Lord's blessing.*

His remarks on the concessions made to the papists, are not less true than striking:—"Popery, which was one time paralyzed in this land, now like the frozen serpent, brought by the incautious husbandman into a warm atmosphere, hath emerged from her benumbed state, and is endeavouring to recompense the kindness by biting our children. She hath unfurled her banners, and more than once attempted to gain again a legitimate footing in this kingdom. While with equal earnestness, but with more secrecy, infidelity, with her

* Vol. VII. page 605.

hydra heads, hath been at work to sap the very foundation of the christian church altogether, by digging up the very first principles of our most holy faith. What other portentous signs will appear before the dreadful crisis of the slaughter of the two witnesses, is not revealed; only in general terms it is said, "that men shall depart from the faith, giving heed to seducing spirits and doctrines of devils," Rev. xi. 7. 1 Tim. iv. 1.'

It is remarkable, that in revising his 'Zion's Pilgrim' for the press, to be embodied in the 'Uniform Edition of his Works,' he entitles the last chapter—'The Close of Zion's Pilgrim past Seventy.' In the commencement of this chapter, he says:—'Little did I conceive, when this history recommenced, at the age of seventy, that it would have extended to this period. Nothing of materials was formed for that purpose to render it interesting; but only as events arose to mark them down, with an eye to the Lord's glory. But it is now time to close the whole of what hath neither novelty any longer to amuse, nor any thing beyond the common sameness in an old man's life, to attract regard. And the entrance on the spring of the new year, 1827, and the close of my seventy-fourth year meeting nearly together, renders the present moment peculiarly suitable for this purpose. For what can the withering circumstances of seventy-five bring forth to interest the feelings of any? In taking a farewell upon this occasion of the readers of my history, I thought the gracious words of the Lord to the patriarch Abraham might not be unsuitable, by way of leaving a divine impression, from scripture, upon the minds of the Lord's aged ones, who like myself are now waiting for the Lord's coming; that whether at midnight, or cock-crowing, or in the morning, when Jesus shall call, we may instantly arise and hail with joy his approach. It was with those ideas, the last sermon I preached in my church before my seventy-fourth year had fully ended, I brought before the Lord's people that precious proclamation the Lord himself

made to Abraham :—" And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God, walk before me and be thou perfect." "a

From this text he preached what may be called his own funeral sermon. No fitter subject could be chosen wherewith our Zion's Pilgrim could more appropriately finish his labours. In his view of the Lord's manifestation of himself to Abram, he connects with it the manifestation pledged in the 14th chapter of St. John. He affectionately recommends the daily study of this chapter to the whole regenerated church of God, and especially to the aged. He then adds :—" I blush not to say, that not a day doth it pass away from my remembrance ; and not unfrequently in the night watches do the blessed portions of it pass and repass over my mind in the sweetest accents." He proceeds to analyze the chapter, and then exhorts the children of the kingdom to ponder these things, and then to say, ' whether the grace shewn to Abram when ninety years old and nine, was of a singular nature, while such blessed provisions of a higher kind are, or are supposed to be, in the daily enjoyment of all the Lord's chosen.'

This his last sermon closes with this appropriate address :—" Brethren, farewell ! you that are among the ancient of the Lord's pilgrims have seen and have passed through many cloudy days and cloudy dispensations ; but God's faithfulness hath been manifested through all. Jesus speaks to each as to the patriarch, " I am the Almighty God !" Keep this always uppermost. Lose sight of self, and all that you are subject and object of, to hang wholly upon him that is *El Shaddai*. He that appeared to Abram, when he was ninety years old and nine, will appear to you and fulfil his own promise—" I will come and receive you unto myself, that where I am there you may be also." And those are among

the last and closing acts of the Lord's everlasting love ; namely, *His* it is to keep you from falling, and *His* no less to present you faultless before the presence of his glory with exceeding joy, Jude 24. 'To the holy Three in One be endless praise ! Amen.'^a

This last chapter was in the press, when the intelligence of the death of the venerable author reached the publisher. The manuscript of which only came into his hands, March 9, 1827, which was scarcely a month before his decease. The publisher, in a brief note, solicits the attention of the reader to the pleasing and remarkable suitability of the final literary labour of the respected author. Whilst our Zion's Pilgrim makes the last effort to raise himself from his couch, to record the last page of his history, and to cheer the ancient of the Lord's pilgrims with assurances of the Lord's faithfulness and truth, his last, dying, swanlike note breathes sweetest melody. The last sentence his heart dictates and his hand writes, in the records of his pilgrimage, is,—'To the holy Three in One be endless praise ! Amen.'

As if anticipating a speedy removal, near the close of the last year he sent in his resignation by letter *to the Committee in the government of the Gospel Tract Society*,^b of which letter the following is the chief part :—'Brethren, beloved in the Lord ! having, through sovereign mercy, lived to see your Society, after three year's trial, now as I hope well established, I beg to give in my resignation of President and final Editor, in order to withdraw, as time admonisheth me, from all public places but the church of God ; to wait in retirement, and meditation, and prayer, for the hour of my Lord's call to take me to himself, that where Jesus is, I may be also. Though from age and increasing infirmities, I find it expedient to withdraw myself from forming a part of your Committee, where I have no longer any efficiency,

^a Vol. III. page 250.

^b Third Report, page 12.

yet I trust through grace to follow you with prayer, as long as I remain in this tabernacle, that the Lord God will continue to grant his influence in crowning your labours with success, and thus manifesting that his favour is with the Gospel Tract Society. Committing and commending you to the Lord, I remain, brethren beloved, yours, in the Lord,

‘ROBERT HAWKER.’

November 11, 1826.

In the opening of the year 1827, he was again visited with his old complaint, an inflammation in the lungs, attended with a violent cough. It was milder in its attack than in the preceding year. As soon as he became convalescent, his earnestness to be employed in his Master's service induced him (contrary to the advice of his medical friend and the wishes of his family) to reassume his public ministry, or at least to bear his testimony once more to the excellency of the knowledge of Christ Jesus his Lord, before he took his departure for Totness; and from thence, if the Lord permitted, to go by easy stages into Gloucestershire. Indeed two days only before his decease, he spake of this to his daughter, making this remark, ‘we wait my dear, the Lord's leadings.’ He had also some thought of extending his journey to the metropolis, but the Lord had otherwise appointed.

It was on the 18th of March, he again took his post in the parish church of Charles for the last time. And, as if forgetting himself, so much was he absorbed in his subject, and so lively and ardent were his feelings, that he preached no less than one hour and a quarter. Nor was it sufficient to have preached in the morning, but in the evening also he delivered a lecture, as was his custom, by way of exposition, which occupied the same space of time. In this divine employ he felt so much delight, that when once engaged in this work, nothing but complete exhaustion could cause him to desist; but this was dangerous in his circumstances. Had he known that this was to be the last time that he was to

exercise his ministry among them, he could not have manifested more warmth of feeling, more earnestness in his appeals, or more animation in the delivery. Nor could his discourses have been more appropriate. He spake as a dying patriarch to his surrounding family. His affections seemed to glow with renewed ardour, his doctrine to distil with a peculiar sweetness ; the aboundings of grace was his theme, and the joy of the Lord was his strength. But this lengthened exercise of his lungs was too much for him. From the exertions of this day, the symptoms of his disease again returned ; and, humanly speaking, this brought on the solemn event. Preaching was his element ; and as preaching was the solace of his life, so preaching was the cause of his death. He might truly be said to have died in his military harness. Like a veteran warrior who had attained an eminence in the battle-field, and wished others to follow him to the same vantage ground, whilst waving the imperial banners and encouraging others to press on towards the mark of their high calling, this standard-bearer in our British Israel fell, and in the only true sense ‘ covered with glory.’

But to return to the narrative. On the following sabbath, the 25th of March, when he found himself unable to follow up his ministerial labours, and heard the sabbath-bells admonishing the people to prepare for the engagements of the sanctuary, he remarked to his daughter, Miss Hawker, ‘ These bells, my dear child, which are calling others to tread the courts of the Lord’s house, are not calling me. *I* cannot go to the house of the Lord ; but “ this also cometh of the Lord of hosts, who is wonderful in counsel and excellent in working—wisdom and power are his.” On Monday, March 26, early in the morning, from the rupture of some small vessel, and probably from his late exertions, he vomited rather more than a pint of blood, which also occurred again on the Tuesday, but the discharge was in a smaller quantity. From this, however, he appeared to be somewhat relieved. On the Wednesday he proposed to visit Totness, the residence of his third daughter, Mrs. Ball,

in the hope that change of air might be blessed of the Lord to his convalescence, as in the former year; and, if so, to proceed on his intended journey.

In the morning before he left home, he addressed the following letter to his fellow-labourer in the ministry, the Rev. Septimus Courteney, at that time his curate, which shews how deeply interested he felt for the spiritual welfare of his people.

‘PLYMOUTH, THURSDAY MORNING, MARCH 29, 1829.

‘DEAR SIR, AND BROTHER IN THE LORD,

‘I greet you in Him in whom we have oneness and access by faith, and are one with him to all eternity! I request you to be medium of conveying to that part of the Lord’s spiritual church in our most glorious Lord, who meet in christian fellowship and communion in *Charles*, my warmest, best, largest, and never-ceasing regard. Tell them on my departure, that I love them in the Lord, and that my earliest and latest prayers are and will be for their spiritual knowledge of and communion with the Holy and Almighty Recorders who bear witness in heaven, Father, Son, and Holy Ghost, until faith is swallowed up in open vision, and “until we all come in the unity of the faith and of the knowledge of the Son of God, to a perfect man, to the measure of the stature of the fulness of Christ;” and say for me thus further, that while I bear *them* in my arms before the throne, they will not fail to remember *me* when going in before the King. For yourself, dear Sir, and your ministry, I have often, and shall continually leave prayers at the mercy-seat, that great blessings may go before and follow your labours of love. What the event of my departure will be, is with Him who cannot err, and with whom I cheerfully leave it. And so commending and committing you to the Lord, I remain, in the dust before God, in the consciousness of my nothingness and the Lord’s all-sufficiency, your’s, in the Lord,

‘ROBERT HAWKER.’

After taking this affectionate leave of his people beloved in the Lord, he proceeded on his journey, and bore it much better than was expected, and seemed to enjoy the change. The day after his arrival, he took an airing with Mrs. Hodson, and found it refreshing to his enfeebled frame, on which he made this observation, ‘This air will be balm to my lungs.’ But on the following day, he was not so well; and from this period, he might be said to decline in bodily strength, though strong in faith, and cheerful in the prospect of a glorious immortality. During the whole of his last confinement, he seemed to enjoy uninterrupted communion with God. On one occasion, when apparently waking from sleep, his daughter, who had assiduously watched over him, made enquiry, how he felt after the refreshment of sleep. He replied, ‘my dear anxious child, I have not been asleep, as you suppose; but I have had what is far better. I have been in the world of spirits. I have had blessed communion with God the Father, Son, and Holy Ghost: I shall have, if the Lord see proper to raise me up, unutterable things to tell the church; my soul is overfilled with joy; my spirit hath not room for its enjoyment; I am full of glory.’

Soon after, with a degree of animation not to be described, he broke forth in a sweet strain of praise, quoting Isa. lxiii. 7. “I will mention the loving-kindnesses of the Lord and the praises of the Lord, according to all that the Lord hath bestowed on us.” He then proceeded to repeat the whole chapter, dwelling sweetly on this verse, “In all their affliction he was afflicted, and the Angel of his presence saved them; in his love and in his pity he redeemed them, and he bare them and carried them all the days of old.” When reminded by Mrs. Hodson, that he was exerting himself too much, he acknowledged it, lowered the tone of his voice almost to a whisper; but continued rehearsing the whole chapter, and commenting thereon as he proceeded. He dwelt much on the distinction of character herein made. “The people of *thy* holiness, and *our* adversaries, that have trodden down *thy* sanctuary.” So

also on that made in the 19th verse between *we* and *they*. A grand and interesting distinction ! What a blessedness was his who could in such an hour adopt the language of this closing verse—*We are thine !*

Finding that he did not get better, he proposed to his daughters, Thursday, April the 5th, to return to Plymouth, making this remark, ‘ We can as well set out on our intended journey from thence as from here.’ Preparations were therefore made for his return. The night before he left his daughter, Mrs. Ball, at Totness, he read to the family the twenty-third Psalm, and commented on the different verses, particularly on the *shadow* of death ; observing, that indeed it was nothing more than a *shadow*. On the Friday morning he rose early, and made a comfortable breakfast. After commending his daughter and family in prayer to the Lord, and to the word of his grace, he took his leave, and seemed pleased with the thoughts of home. Whatever impressions might have crossed their minds, that this might be the last interview to be shared on earth, there was not the slightest anticipation that his decease was so near at hand ; or to use language more adapted to his own scriptural creed, that this was fixed in the settlements of eternity to be his coronation-day. It is surprizing, that a man so enfeebled by age, and labouring under such a complaint, could endure a journey of so many miles, apparently with so little fatigue, only a few hours before his death. The first stage to Ivy-Bridge, he bore admirably well, took there a little refreshment, and pursued his journey. When within a few miles of home, he began to shew a little languor and uneasiness ; but nothing to excite any apprehension of immediate danger. He desired to be driven at a slower pace, saying he was a little weary ; but revived again when his own church-spire presented itself to view. He clasped his hands, and lifted his eyes to heaven, which had lost none of their usual lustre, and appeared to have his mind drawn out in sweet and hallowed musing, whilst at a distance he contemplated the beloved

spot which had been the scene of his labours. Blended with the gratitude which glistened in his eye, the enquiry seemed legible in his countenance—Shall I be again employed in that favoured spot, or are my labours ended?

On his arrival at his dwelling, (about a quarter past three o'clock) he was assisted from the carriage; but he had not entered many minutes before he called his household together, and set up his Ebenezer of praise; for, as his family testify, he seemed to have done with prayer, as if he had nothing more to ask. It was all praise, thanking the Lord for his mercies in taking him out and bringing him home; and raising his voice to give an emphasis to his last words, he said, "Praised be our God, for his mercy endureth for ever." To his family he said, 'I shall not be long with you, I am leaving you; but God will still be with you.' Very shortly after, he was removed to his chamber, but was able to assist in undressing himself for bed. After being a little composed, and raised with pillows to a sitting posture, he repeated *memoriter* a part of the first chapter of the epistle to the Ephesians, from the sixth to the twelfth verse: and as he proceeded, he enlarged on the verses, but dwelt more fully on these words, "to the praise of the glory of his grace;" and very sweetly on these, "in whom we have redemption through his blood, the forgiveness of sins according to the riches of his grace;" and also on the twelfth verse, taking up the subject of praise again, "that we should be to the praise of his glory, who first trusted in Christ." He paused, and then asked, 'who first trusted in Christ?' And then made himself this answer, 'it was God the Father who first trusted in Christ.' This was a happy thought for the moment, and shews that his imagination was active and lively to the very last; though the original text, which could not have been present to his memory at the time, will not bear that construction. The translation would have shewn more of the bearings of the original, if the words had been thus arranged, —that we, who first trusted in Christ, should be to the praise

of his glory. But this was no time for dry criticism, nor even here scarcely for me to introduce the remark. But his mind seemed filled with delight whilst he dwelt upon these words, "to the praise of his glory!" This was his last comment on the word of God, and it not only proved a sweet, interesting, and affecting comment to those who surrounded the bed of the departing saint, but it opens a volume of evidences in proof of the excellency of the doctrines which the Lord had taught him; for who, among all the elders of the churches, was more holy in his life, or more triumphant in his death? There was a holy serenity in his countenance, which spake the inward aboundings of joy and peace through faith in Christ Jesus.

On his medical friend coming in, who had gone to Totness to visit him, but on being apprized of his removal returned in time to be with him at his death, he presented him a friendly note which he had written for him that morning, and said, 'Accept this, my dear sir, with my kind regards.' But he now appeared much exhausted; when his eldest son came in, who had been sent for immediately after his return, he took him by the hand, and said something to him which was not understood; he then placed his hand on his son's head, and lifted up his eyes to heaven, as if imploring a benediction upon him, but his speech was gone; yet though not heard on earth it was heard in heaven. When the clock struck five, he rallied a little, and asked 'what hour it was?' All was now solemn silence, the dying saint lay with his head reclining on his eldest daughter, Mrs. Hodson, who held him by his left hand; and on the right he was supported by Miss Hawker and his eldest son, who held his right hand. He appeared to be in a sound sleep; there was no appearance of dying visible in his countenance in the apprehension of his family, though his medical friend expected it; there were no clammy sweats of death, no convulsive throes, no distortion of features; his hands were as soft and comfortable

to the touch as when in health. About a quarter of an hour before he breathed his last, he withdrew his right hand from his son's, lifted it to his head, removed his nightcap, rubbed his ear a little, as if just awaking from a placid sleep. In this position, whilst his son held his right hand, and his daughter his left, and his head was reclining on Mrs. Hodson, he continued sleeping till a quarter past six, when without a sigh, without the least motion, yea, without the perception of those around him, he ceased to breathe—he literally fell asleep in Jesus. His medical friend, Mr. Dunning, an old and eminent practitioner, who was present, said he never witnessed such a death before !

“ Forth from the body, his late mansion here,
The spirit imperceptibly withdrew ;
As when an angel leaves a prophet's cell,
To him alone on special errand sent ;
Not e'en the unfolding of his wing was heard ! ”

So lived, so died, the venerable ROBERT HAWKER ! blessed in his life, blessed in his death, and blessed to all eternity. Thrice blessed saint of God, farewell ! until all the members of the church of Christ, to whom thy ministry has been made a blessing, shall meet thee in glory, there together to praise God and the Lamb for electing, redeeming, and regenerating love and grace ; all everlastingly glorified in and with our living head. “ Blessed are the dead which die in the Lord, from henceforth ; yea, saith the Spirit, that they may rest from their labours, and their works do follow them,” Rev. xiv. 13.

So much beloved and respected was this man of God, that on the information of his death, the shops were half closed, and remained so to the day of his burial ; and the bells of the churches also continued to toll every day until his interment. He entered into rest on the *sixth* day of April, 1827, and his mortal remains were consigned to the silent tomb, on Good Friday, April the *thirteenth*, the burial day of his dear Lord,

which was a day made often memorable in his life, and now no less memorable from his death; and on which had he lived he would have completed his *seventy-fourth* year. His day of burial was his day of birth. Ten clergymen attended at his funeral; and the usual service was read by his "fellow labourer in the ministry," the Rev. Septimus Courteney. Many thousands were present, and the scene was truly affecting, and the language of every one seemed to be—"Surely, there is a great man fallen in Israel!" Many funeral sermons were preached not only in the vicinity of his residence, but in several parts of the kingdom; some of which have been published. They all bear testimony to his superior natural endowments, to his high attainments in divine knowledge, and to the exemplary benevolence of his character—to the devotedness of his life, the spirituality of his mind, and to the warm affections of his heart, exemplified in his love to God and his love to man, demonstrating unto the world how much the power of grace rested upon him.

Though we might fill volumes in enlarging on the excellency of his character, nor in this enlargement exceed the bounds of truth and moderation; yet, in whatever his pre-eminence appeared, it was all of grace. It all originated in the love of God towards him, and the purpose of God concerning him before all worlds. The Lord purposed to make him all that he was made, and to work by him all that was wrought, and that too at the very period or era, and under the very circumstances and exigencies in which these things were effected. With what talents he should be endued, with what graces he should be blest, where he should exercise his ministry, and with what success he should be honoured, were all the results of unerring wisdom and almighty power! And when we contemplate him, as one raised up of God to detect and refute error; to elucidate and defend the truth; to edify, console, and feed the church

of Christ ; the greatness of his talents, however brilliant ; the eminency of his piety, however exalted ; and the fruitfulness of his ministry, however extensive ; are all lost sight of in the exceeding riches of the grace conferred upon him ; and whilst we love the man with the warmest affections, and honour the minister with the profoundest veneration, we eulogize not the creature, as having modelled his own character, but “ glorify God in him,” Gal. i. 24.

Although in his doctrines he denied *progressive sanctification*, yet no man in his life, within the compass of my own knowledge, evidenced more the *progressive* fruits and effects, and sweet testimonies of that one sanctification, which was wrought in his heart, when made an habitation of God through the Spirit. Like the consecration of a temple, he considers it but one act, and all the subsequent advances therein, as but so many grateful evidences of its continuance. May both reader and writer, if it be the divine will, know as much as he knew of the sanctifying influences of the Holy One of Israel—he walked with God, he lived above the world, his conversation was in heaven.

He knew that faith was the *gift* of God ; that Christ was exalted to *give* repentance unto Israel ; that the love of God was *shed* abroad in the heart by the Holy Ghost ; and therefore, when found in the exercise of these graces, or indeed of any other grace, he wrote it down among his privileges enjoyed, rather than among his duties discharged. Some divines, who have considered faith a duty rather than a privilege, have been sadly deficient in the exercise of this duty in the hour of extremity. The writer of this Memoir means no invidiousness in drawing a parallel between the death-bed scenes of the Rev. Thomas Scott, and the REV. ROBERT HAWKER ; but to shew the different effects of their respective principles : both were eminent in their day ; both ministers of Christ ; both commentators on the holy scriptures ; both set for the defence of the gospel ; both had maintained

an upright honourable character ; yet in their death how different ! What is the cause of this ?—The one was strong, and the other weak in faith. Mr. Scott is overwhelmed with trepidation, DR. HAWKER is ravished with delight ; the one trembles to enter the flood, the other feels no fears. Mr. Scott in his life-time maintained, that faith was a *duty* ; why not then exercise it, and in the discharge of this duty banish this overwhelming awe and distressing timidity ? DR. HAWKER, on the other hand, receives it as a gift, and acknowledges it to be, even in the very exercise of it, a *privilege*, and wholly of God ; but he enjoys the triumphs of faith over every fear of death, hell, or the grave. Surely the hand of the Lord is in this ! This venerable man knew full well, that he should cordially love no duty, and discharge no duty with an eye to the glory of God, any further than the power of God rested upon him. We have seen him finish his course with joy—the Lord was with him !

The portion of St. Paul's Epistles, upon which he commented with his dying lips, whilst his family circle surrounded his bed, is indeed a sweet and interesting portion, well calculated, when faith is brought forth into exercise by the operation of the Spirit, to cheer the prospect of the dying saint, to fill his mind with confidence, and his heart with joy. May it be my happiness and also yours, my fellow traveller in the way of the kingdom, if such may cast his eye over these pages, when we arrive at the last stage, when our sun is going down below the horizon of things earthly, and verging towards eternity, to cast a farewell look on the way we have trodden, and in the retrospect of many mercies, to ascribe all “to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved ; in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, wherein he hath abounded towards us !” Of all the Bible, with which our departed friend was so well acquainted, he could not have

selected a portion more suitable, more consolatory, or more encouraging. Like a summer bee, weary on the wing, he pitches on this sweet flower buries himself as it were in the honied cell, and there falls asleep, till there shall arise upon the earth "a morning without clouds." Thus he died as he lived, in the full assurance of faith, and in the lively anticipation of eternal glory !

Reader, whoever thou art, pause over the pages of this brief Memorial—compare it with thine own—art thou made sensible of thine own insufficiency ? And dost thou know what it is to live the life of faith upon the Son of God ? Art thou an habitation of God through the Spirit ? Through grace he kept up communion with God, and maintained an holy intimacy with heaven ; through the same grace, and through grace only, canst thou be " a follower of them who through faith and patience inherit the promises."

His body lies interred in the parish church of Charles, in the same vault with his wife and mother, about thirty feet from the south door in the aisle on the left hand ; and a marble monument has been erected to his memory in the chancel of the said church. Over the tablet, which bears the following inscription, is a marble bust of the venerable author :—

A PUBLIC TRIBUTE OF
AFFECTION AND RESPECT
TO THE MEMORY OF
THE REV. ROBERT HAWKER, D.D.
SIX YEARS CURATE,
AND FORTY-THREE YEARS VICAR
OF THIS PARISH,
WHO DIED
THE SIXTH DAY OF APRIL, 1827,
AGED 74 YEARS.

Near his monument is a tablet, with this inscription, which bears testimony to the filial affection and liberal

disposition of his eldest daughter, who inherits, through the riches of divine grace, her father's best portion.

MEMORIAL—TO BRING TO REMEMBRANCE,

Psalm xxxviii. 70.

IN ORDER TO PERPETUATE THE LIVELY
REMEMBRANCE OF HER BELOVED FATHER,

ROBERT HAWKER,

AMONGST THE POOR OF THIS PARISH,

IN WHOSE WELFARE HE WAS EVER

DEEPLY INTERESTED,

MARY GRANVILLE HODSON

HAS INVESTED THE SUM OF £250 STOCK,

3 PER CENT REDUCED ANNUITIES,

IN THE NAMES OF TRUSTEES,

THE ANNUAL DIVIDENDS WHEREOF TO BE

PAID INTO THE HANDS OF THE VICAR OF THIS

PARISH, FOR THE TIME BEING, AND TO BE BY HIM

GIVEN AWAY IN BREAD TO THE POOR THEREOF,

ON THE 13TH DAY OF APRIL NEXT, AND ON THE

LIKE DAY IN EACH SUCCEEDING YEAR FOR EVER.

March 10, 1829.

On the other side is another tablet, on which is recorded her investment of a similar sum to memorialize her affection for her late husband, Thomas Hodson, Esq. the results of the dividends to be given away in the same manner, on the 12th of December, for ever.

The writer of the inscription on his monument has compressed his memorial in as few words as possible, perhaps from a conviction that all that could be placed on a marble monument could add nothing to the reputation of one, whose numerous works will carry down his name to the latest posterity. But that so little should be said of a man so distinguished for his christian virtues, his ministerial endowments, and numerous writings, has given offence to many. To the stranger casually visiting the church, or meditating there among the tombs, it gives no idea of the eminency of his character, or the usefulness of his labours, that they may

be induced to enquire after his writings, or to “glorify God in him.” As some have wished to have a more enlarged testimony to be inscribed on his monument, the writer of this Memorial has ventured to draw up the outlines of such a record, if through the medium of a new tablet it be deemed sufficient to communicate some idea of his exalted worth.

May the Lord commission these Memorials of one of his faithful servants to the edification, comfort, and establishment of many of his chosen household, whilst sojourning in this wilderness, till all their conflicts are over, and the journey of life be ended. To the eternal Three in one be endless praise ! Amen.

A PUBLIC TRIBUTE
OF AFFECTION AND RESPECT TO THE
MEMORY OF THE
REV. ROBERT HAWKER, D. D.

WHO FOR NEARLY HALF A CENTURY WAS
THE FAITHFUL AND LABORIOUS MINISTER OF THIS PARISH,
SIX YEARS AS CURATE, AND FORTY-THREE YEARS AS VICAR.

THE ELEGANCY YET SIMPLICITY OF DICTION,
THE LIVELINESS AND BRILLIANCY OF IMAGINATION,
THE PERSPICUITY AND VIGOUR OF THOUGHT,
THE DEPTH AND COMPASS OF CHRISTIAN KNOWLEDGE AND EXPERIENCE,
WITH WHICH HE WAS TALENTED AND BLESSED,
(THOUGH THE LIVING ELOQUENCE BE NOW SILENT)
ARE STILL EXTANT IN HIS

SERMONS ON THE DIVINITY OF CHRIST,
AND ON THE DIVINITY AND OPERATIONS OF THE HOLY GHOST,
IN HIS ZION'S PILGRIM,

AND OTHER NUMEROUS WORKS OF POLEMICAL, PRACTICAL,
AND EXPERIMENTAL DIVINITY ;

BUT ABOVE ALL, IN
HIS POOR MAN'S COMMENTARY ON THE BIBLE ;

IN WHICH HE RICHLY DWELLS
ON GOD THE FATHER'S ELECTING LOVE,
ON GOD THE SON'S REDEEMING BLOOD,
AND GOD THE SPIRIT'S REGENERATING GRACE,

AS THE SOLE CAUSE
OF ALL HEALTH AND HAPPINESS
TO THE CHURCH OF CHRIST.

HE ENTERED INTO REST, APRIL 6, 1827, AGED 74 YEARS.

" BEFORE HIS TRANSLATION,
HE HAD THIS TESTIMONY THAT HE PLEASED GOD."

Heb. xi. 5.

Here Zion's warrior brac'd his armour on,
Fought the good fight, and many a victory won.
But whence his prowess ? whence his arm of might ?
The Lord of hosts equipp'd him for the fight :
His was the shield of faith, the sword of flame ;
From heaven's own armoury his weapons came.
His campaign ended—all his conflicts o'er—
He rests pavilion'd on the glory-shore :
In yonder vault his mortal harness lies,
Till th' archangel's trump shall bid him rise,
And gird it on anew—to triumph in the skies !

AN ELEGY
ON THE
DEATH OF THE REV. ROBERT HAWKER, D.D.
VICAR OF CHARLES, PLYMOUTH,
WHO DIED ON FRIDAY, THE SIXTH DAY OF APRIL, 1827.

"The memory of the just is blessed."—Prov. x. 7.

BY JOHN KENT.

Forgive the muse, illiterate and obscure,
Who thus attempts in feeble verse to raise,
Tho' void of learning, yet with motive pure,
A monumental stoue to HAWKER'S praise !

'Tis done! the conflict's o'er, the spirit fled,
Borne on seraphic pinions to the skies,
Where Jesu's face ten thousand glories shed,
And pleasures—everlasting pleasures rise.

HAWKER is dead ! that herald sent of God,
To make to man his great salvation known ;
Let Zion's offspring weeping kiss the rod,
And gird their robes of deepest sackcloth on.

From coast to coast the doleful tidings spread !
Weep ye, who love the gates of Zion well ;
HAWKER's no more ! he's numbered with the dead—
This day in Israel's host a champion fell.

Gone down to dust, yet his immortal fame
The sacred annals of the church shall shew,
And long record a HAWKER's honour'd name,
Till day and night no more their course pursue.

Call'd up to celebrate with harps and songs,
The marriage-nuptials of the Lamb above ;
Where hallelujahs from ten thousand tongues,
Shall swell the triumphs of redeeming love.

Dismiss'd to glory with a kiss of love,
He bade the lagging moments swifter roll ;
Death was to him as harmless as a dove,
While floods of glory overwhelm'd his soul.

From Pisgah's top, by faith's celestial ray,
He did the land of pure delight explore ;
The blissful regions of unclouded day,
Where sin ne'er enters, and where death's no more.

Not pluck'd, but gathered by the hand of love,
As tender fruit, or fragrant lilies are ;
Transplanted to the paradise above,
To blossom in eternal glory there.

His setting sun shone with refulgent ray,
Grace ! grace ! in holy extacy he cry'd ;
The cov'nant ark thro' Jordan leads the way,
And lo ! the gloomy waves of death divide.

Rais'd up by God, to vindicate his cause,
And wield aright the Spirit's two-edged sword ;
Fearing no censure, seeking no applause,
His banner's motto was—" Thus saith the Lord !"

Against that rebel host, who dare the crown
Take from *His* head, who crush'd the host of hell ;
Devoid of fear, he threw the gauntlet down,
And fought, like Michael, till the dragon fell.

Firm as a rock, while raging billows toss
Their foaming heads amidst the storm's career,
He took his post, beneath the bleeding cross,
And nobly did the blood-stain'd standard rear.

Blush ye, who from the pulpit or the press,
At him your arrows dipp'd in venom threw ;
He lov'd the holy gospel, and no less
With holy Paul, the righteous precept too.

Go ye, nor with contaminated breath
Dare brand the saint with mental errors foul ;
And witness bear, while in the arms of death,
How sweetly did his dying moments roll.

Yet one there was, who wrote for nobler end—
Who for the faith with him in meekness strove ;
To truth and the Redeemer's interest friend,
Who, through the contest, nothing meant but love.

No more the hallow'd fane of Charles shall hear
Salvation flow from his melodious tongue ;
Christ, in his glory, was exalted there,
While the vast area crowding thousands throng.

There did he preach to man's apostate race,
While in his breast divine affections glow,
The glories of Jehovah's sov'reign grace,
And awful glory of the fiery law.

Through Britain's isle, to climes beyond the west,
Such pastors, O thou God of Jacob send ;
Who, with the spirit of Elijah blest,
Shall for the faith delivered thus contend !

Go, trace the prophet in his wond'rous flight,
Ye young Elishas, and his steps pursue,
To catch, while he ascends the world of light,
His falling mantle and his spirit too.

And thou, O Charles ! amidst the general woe,
Shouldst mingle deep thy griefs with those that mourn ;
O'er his dear ashes let thy sorrows flow,
With undissembled tears bedew his urn.

A thousand blessings did his hands bestow ;
He ne'er unpitied heard the orphan's cry,
But sought the haunts of wretchedness and woe,
To wipe the tear from sorrow's weeping eye.

Were there no heaven wherein the just shall dwell,
Such was his sympathetic love to man ;
Or were the penal fires extinct in hell,
Still to do good would HAWKER's feet have ran !

Witness his care of that unpitied race,
Abandon'd harlots—victims to their sin ;
How did his ardent zeal procure a place,
From error's path their roving feet to win !

In sure and certain hope, his flesh to dust
Commit, and ask—where is thy victory grave ?
To wait the resurrection morn august,
In which the upright shall dominion have.

Faithful to death, he now receives the crown,
And does the victor's palm in triumph wave ;
Is now with Jesus on his throne sat down :
Such honour shall the saints in glory have.

Farewell, farewell ! till round the throne we meet,
To sing with thee the never-ending song,
And cast our crowns at the Redeemer's feet,
While everlasting ages roll along.



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